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Replicating the Subjective

An Analysis of Practitioner attitudes to the replication of Peace Education Projects

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Abstract

In a world which continues to see war and conflict based on otherness and differences, Peace Education can play a significant role in tackling the negative perceptions of 'the other' to minimise incidences of violence. Through adopting a transformative approach, Peace Education practitioners can begin to address this mentality through targeted interventions and activity. In an ideal world, Peace Education would be preventative, rather than reactionary, woven into the fabric of society through curricular and extra-curricular activities. However, the realities of the contemporary world mean that interventions are usually left to third parties such as charities, trusts and other similar organisations, all of which need money and resources to deliver. In the post-2008 economic crash era, funding has become increasingly tight and donors wish to know that their money is being used wisely.

The issue of donor requirements therefore becomes pertinent, with stipulations such as theories of change, evidence of impact, sustainability and value for money being required during the funding application stages as part of standard practice. More recently, requirements from many donors now include the notion of replication: how can the activities, learning and/or impact of one intervention be repeated elsewhere with guarantees that the same results will be gained? And whilst most agree that replication is something to aspire to, a universal definition remains elusive and robust evidence regarding its efficacy is often lacking. Indeed, the notion of replication is challenging within academia in general, which makes this an incredibly difficult subject to approach, particularly in an area that has to adapt to context. With roots in the physical and natural sciences, replication infers the ability to repeat an experiment where all the variables can be controlled in a controllable environment. This does not translate well when subjective elements such as humans as participants are introduced, which poses problems to social research and social projects. This PhD explores the academia behind replication and Peace Education and seeks to better understand replication within projects and interventions from a practitioner perspective.

Adopting a Grounded Theory methodology, this research draws from academic literature, primary interviews and other relevant secondary sources to explore replication within Peace Education projects, with particular attention to how replication can be realised within Peace Education projects, how practitioners interpret and

implement donor requirements and to what extent can outputs of Peace Education projects be realised.

In addition, there are parallels within this research to the state of Higher Education in the UK, where there is increasing pressure to produce replicable outputs against a backdrop of the perceived 'replication crisis' as well as increasing governmental and managerial pressure to deliver high-impact research and Teaching Excellence. Therefore, this research also seeks to explore the relevance of replication within Peace Education to the notion of replication within Higher Education Research. Linked to this, a secondary objective of the thesis also identifies parallels between the generalisability of the findings to the concept of replication within Higher Education.

This thesis finds that replication occupies a difficult space within Peace Education and requires a different interpretation, one more akin to the concept of qualitative generalisabilty, when compared to considerations of traditional, scientific replication. Rather than dealing with wholesale duplication of elements, replicability is found within the sharing of best practice and requires a strong professional relationship between all parties. The need to embrace context and subjectivity creates some interesting challenges for practitioners and aligns with some of the issues found within the perceived replication crisis within academic research.

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Chapter 1: Introduction

1.1 Background and Context

The contemporary world is one that continues to see conflict, armed or otherwise, occur on a daily basis. At the time of writing, the Armed Conflict Database lists over 40 ongoing conflicts with over 12 million people displaced as a result of wars, state oppression and other forms of mass violence (Armed Conflict Database 2017). There have been many organisations, initiatives and suggested solutions put forward over the years with regards to tackling conflict, but there has yet to be a panacea to solve the complex issues around the occurrence of violence and conflict. Although it can be said that the United Nations (UN) has served as a forum for peace and a central point for world peacekeeping in the contemporary era, the organisation relies on the co-operation of member states in order to operate its peace and foreign aid functions and still suffers from a small number of states' ability to veto resolutions and initiatives. If a country refuses to co-operate, this can undermine the ability of the UN's collective to operate and tackle undesirable situations; this can be seen with the USA and Israel announcing their intent to pull out of the United Nations Educational Scientific and Cultural Organisation (UNESCO), which may undermine future education and research projects (Lynch 2017).

Although there are a variety of different methods and approaches in the struggle to attain peace, peacebuilding and transforming perceptions of conflict, this thesis focusses on one specific, but crucial, area – that of Peace Education. Peace Education essentially concerns itself with changing mindsets through educational activity, often starting at the grassroots or even an interpersonal level, so that individuals proactively seek alternative solutions to conflict as opposed to resorting to violence or armed conflict. This process ideally should take place before an incidence of violence has occurred, but frequently (and often out of necessity) Peace Education interventions take place in following incidences of violence to address the underlying issues surrounding a particular conflict. Peace Education is quite wide in terms of scope of the terminology and can be anything from an anti-racism campaign in a UK primary school to a major programme taking place after the instance of violent conflict, such as seen in the relationships between Israel and Pakistan in the Middle East or between the Catholic and Protestant populations in Northern Ireland. There is arguably no

archetypal Peace Education project, but they generally share a common theme of aiming to change people's perceptions and to equip those involved with the skills to deal with conflict or difference through otherness. Interestingly, despite UNESCO's constitution including a direct reference to Peace Education, "Since wars begin in the minds of men it is in the minds of men that the defence of peace must be constructed", the term is not widely used term in the parlance of peace and reconciliation studies and is arguably a misunderstood concept due to it being used interchangeably with compulsory education and highly targeted interventions (UNESCO 2014:5). Indeed, there is some debate as to the benefits and effectiveness of Peace Education, in its broadest sense, as a form of intervention. Similarly, there is also extensive debate surrounding the merits of differing types of educational activity, particularly surrounding formal classroom-based activity and the more active student-focused activities. Both elements will be addressed in the content of this thesis.

In a proverbial 'ideal scenario', Peace Education would be systemically woven into societal norms so that individuals are equipped with the necessary skill set to be able to deal with instances of conflict in a non-violent manner. Of course, the realities of the world mean that this is almost impossible to achieve in the contemporary context; indeed, one of the fundamental issues is that Peace Education projects cost money, time and resources to deliver. Regardless of the often tense or uncomfortable situations in which Peace Education projects are delivered, such activities require funding and co-operation between donors, practitioners and beneficiaries. In the wake of the 2008 financial crisis, much of the western world has embraced austerity and money to fund 'non-essential' projects is increasingly competitive, with donors seeking to fund projects that are both designed to have a positive impact whilst representing value for money and responsible investment. The World Bank estimates that aid from the west could drop by as much as a quarter over the course of the decade following the crash due to a direct link between banking crises and aid, with an estimate that financial aid will "bottom out" in 2018-2019 (Dang 2010). With pressing humanitarian matters such as mass displacement from the Middle East, the world's focus is often on providing physical products such as medical supplies and food as opposed to the 'softer' products offered by educational programmes. Researched and written between 2012 and 2018, this thesis very much falls within a timeframe of tighter financial resources; although the primary purpose of the thesis is not to address this directly, the data findings will inevitably be influenced by the era in which it is written – the temporal

context. This may serve as an interesting comparison for any potential future studies in a more affluent, post-financial crash environment.

Linked to the above, the replication of projects may be an area in which donors can seek value for money by repeating elements of a successful project; indeed, this is a central area of investigation for this research. The concept of replication and the associated notions of duplication and reproducibility are a timely 'hot topic' across the contemporary academic landscape. Although replication has long been seen as integral to the scientific process, there has been an increasing and widespread controversy across academic disciplines in the last decade which has been popularly dubbed, even within non-academic broadcast media, as the 'replication crisis', 'replicability crisis' or even the more populist 'repligate' (Chambers 2014). Most notably seen in the more traditional sciences and psychology (but encroaching into the social sciences), this methodological crisis has mostly resulted from a perceived inability to reproduce/replicate experiments and their outputs in a consistent way, which is seen to undermine the reliability and validity of the original work. Within the context of this thesis, the complicated issue of replication is further compounded by the fact that the term is ill-defined within Peace Education and the subjectivity of dealing with humans (as subjects) brings into question the validity of attempting replication in the strictest, scientific, sense. This is a crucial element that will be explored throughout this piece.

Against a background of ongoing conflict, large numbers of displaced peoples taking refuge in other countries, all within an age of tighter finances and resources, this research explores what replication means within Peace Education, with a specific focus on how practitioners deal with replicability and how they perceive the donor-practitioner relationship through the lens of replication as a requirement or metric of success.

1.2 Research Contribution

The need for Peace Education interventions in the contemporary era is clear – xenophobia, racism, homophobia and many other forms of interpersonal 'otherness' are highly evident in western society and Peace Education is one of the tools available to tackle negative mindsets which may lead to undesirable actions. In the wider world, conflict still manifests in many forms and continues to affect millions of lives on a daily basis; again, Peace Education is one tool that organisations can use in an attempt to foster long-term peace through the transformational changing of perceptions.

However, in order to operate such programmes, resources are required; delivering such projects requires planning, time, money and staff. As a result, Peace Education organisations and practitioners must engage in the wider bureaucracy of the business of peace, which typically means seeking funding through external sources, usually through charitable donations or, more formally, through donors. Donors can range from small philanthropic charities to national agencies or large international bodies and usually require some kind of formal application or tender process for funding, akin to research bidding processes within academia. This creates quite a complicated setup for Peace Education programmes: not only must practitioners strive to deliver a meaningful, impactful programme to beneficiaries, they must also find the means to fund projects and satisfy any requirements the donors may impose as conditions of funding.

In the majority of cases, the relationship between the donor and practitioner is clearly defined - the donor will set criteria that will be understood by all parties which they will use to measure the success of a project, whether it be target numbers of participants, a certain amount of aid given or a specific support service being put in place for beneficiaries. Sometimes there may be what might be perceived as an overemphasis on short-term metrics over long-term impact, but these are usually unambiguously defined and understood by all stakeholders in the project. However, there are specific requirements that appear in the donor vocabulary which do not seem to be as well defined – one of these is the notion of replication, a concept which will be explored and expanded upon throughout this thesis.

The primary focus of this research, replication, is often a difficult concept to deal with within the social sciences but occupies a particularly problematic space within the realm of conflict transformation and reconciliation. Whereas controlled experiments can be undertaken and repeated within the physical and natural sciences to see what does and does not work, this is not appropriate when dealing with a variable and subjective human factor, especially in situations involving conflict. The question of what replication means within this context is highly contested, with compelling arguments both for and against the incorporation of replicable elements within peace programmes. Funders and practitioners have developed well-documented, stringent mechanisms and guidelines about the theory and practice of Peace Education projects, which include elements such as ethics, accountability, sustainability and the measuring of impact, outcomes and outputs. However, the concept of replicability is a recurring donor

requirement and can be seen as an ideal goal for Peace Education practice, but this is seldom quantified or explained, and there are no clear guidelines as to what exactly is meant by replication within the context of Peace Education activity. This research seeks to offer a new contribution to the field of research on replication of Peace Education, particularly from the perspective of practitioners and organisations that operate Peace Education projects and utilise external donor funding. This piece also draws together existing literature in an attempt to unpick and analyse what replication means within this research area and how far context dictates the delivery of programmes.

As a side note, writing now as both a PhD student and as a Higher Educational professional, there are some interesting parallels to the types of metric seen with peace projects to the current state of Higher Education (HE) in the United Kingdom. Observing now from the viewpoint of 12 years' working experience in the sector, there has been a clear shift to using metrics to inform and deliver complex educational programmes, often to increase numerical targets and satisfaction scores while attempting to meet rigorous quality standards and criteria. At the very least, we live in a sea of acronyms that are omnipresent in academic life; we are seemingly obsessed with measuring impact using 'big data' and academic teaching staff are being pressed to deliver 'impact' which is dictated by politicians and managers. Of course, this is all very well if this information can be harnessed for positive outcomes, but there is tension between the notion of metrics and replicability; the REF, for example, places heavy emphasis on new and original research and this has implications for academic rigour and how research might be replicated.

Alongside this increase in metric-driven operations, Universities have become increasingly corporatised and marketised. Chomsky argues this has a direct impact on society, creating what he calls a 'debt trap' and increased control of the rich over the poor through what he sees as indoctrination, reliance, and a sense of dependency on corporations and corporate structures (2011). There are some interesting parallels here too with Peace Education and related interventions and the well-documented phenomenon of 'donor syndrome' or 'dependency syndrome' which sees beneficiaries of peace-related activities and interventions becoming reliant on NGOs for societal functions over time, with literature showing that the lack of long-term sustainability of interventions on local populations tends to create an over-reliance on the organisations that provide the aid or services (Fowler 1999:19-20). Although it is beyond the scope of

this study to explore the reasons behind donor syndrome, there are intriguing parallels that emerge when looking at these systems. Both involve the delivery of a service from those who have the money (Universities as corporate entities or donors in the 'business' of peace), to those who may not have much capital but require access to a service (students or beneficiaries). Where appropriate, parallels will be drawn with the state of the UK's Higher Education sector where similarities are to be found as an additional contribution to this multidisciplinary area.

Now that the underlying reasons for this research have been established, it is useful to identify what this research intends to add to the understanding of replication within the context Peace Education. The intended academic contributions of this thesis are as follows:

- To contribute to the academic debate on the replication within Peace Education projects, from the practitioner perspective
- To contribute to the discussion on replication as a wider issue in academic research
- To contribute a new dataset to this area in the form of transcribed interviews from qualitative interviews with Peace Education practitioners
- To provide guidance and considerations on replication to donors and practitioners of Peace Education projects and interventions
- To offer a critique of traditional interpretations of replicability and the suitability of attempting to apply these to different academic disciplines
- To provide a reflection on what replication means to research projects in the social sciences
- To identify areas for future research which will further add to the body of knowledge of replication and Peace Education

As a final note, three terminologies are repeatedly used throughout this thesis. For clarity, the use of the word 'donor' relates to persons or organisations which provide funding to enable Peace Education projects to be delivered. This is sometimes used synonymously with the term 'funder'. 'Practitioner' is used to refer to those who deliver Peace Education projects and organise the more 'on the ground' activities to tackle issues of otherness. Finally, the term 'beneficiary' is used to refer to those who benefit from the project – this might be students or members of the public who engage with a project.

1.3 Research Objectives and Approach

Taking a multi-disciplinary approach and drawing from Peace Studies, Education Studies and Social Sciences, this research seeks to contribute to the body of understanding surrounding Peace Education and replication. Underpinning this, the three primary research questions for this piece are as follows:

- To what extent can replication be realised within Peace Education projects?
- How do practitioners interpret and implement donor requirements?
- Is it possible to replicate the outputs of a Peace Education project?

The core research questions are supported by the following aims and objectives:

- To identify themes within the development and delivery of Peace Education projects that may support or detract from replication
- To understand the reasons behind the role and requirement for replicability in Peace Education programmes.
- To identify and explore methods of replication within Peace Education projects
- To explore the generalisability of findings regarding replication to other academic disciplines
- To offer potential solutions to the question of replicability within Peace Education programmes.

To achieve these aims and objectives, this qualitative research draws from secondary data and primary interviews with practitioners in order to establish how replication fits into the highly context-driven and subjective area of Peace Education. Grounded Theory has been adopted for the methodology as it not only allows for a more explorative approach that includes literature and secondary documentation but allows for changes and advancements in the literature to be incorporated into the thesis and contribute to the research output. This thesis will also place particular emphasis on the methodology and the research design in an attempt to reflect on the replicability of this thesis as a research project, which will be explored in the final chapter.

As temporal context is a theme within the later sections of this research, in terms of defining the timeframe of this research, it is worth noting here that this study was undertaken on a part-time basis between April 2012 and January 2018 and was submitted for examination in February 2018 as part of the requirement of Coventry University's requirements for the Degree of Doctor of Philosophy. Due to the relatively

long timeframe, it is acknowledged that this research may be affected by changes that have occurred over the last six years; this has been particularly evident in the literature surrounding replication, which has been expanded and added to significantly in recent years. Wherever possible and appropriate, any significant changes and updates to the body of understanding of Peace Education and/or replication have been added to this thesis with a view to strengthening the understanding of the complex issues surrounding the topic at hand. This is perhaps most evident in chapter 5, which discusses a Peace Education project which specifically factors in replication and project documentation has become available across the course of this research.

1.4 Research Structure

Including this introductory chapter, this thesis consists of 6 chapters and is presented as a qualitative study. Following this introduction, the research commences in the format of a literature review focussing on the notion of replication within Peace Education projects; this forms chapter 2. This literature reviews frames and clarifies the fundamental concepts of this research, backed up by academic research and other relevant publications and datasets. This is then followed by the methodological approaches to the data collection in Chapter 3, which includes the ontology and epistemology of the research area. The methodology includes a discussion around the nature of peace, the issues of dealing with subjectivity and the challenges posed by context-focussed programmes. The methodology also includes a discussion of ethics and the Coventry University procedures for clearance and permissions to conduct research. Chapters 4 presents the approach and tools used to gather the primary data and outlines the scope of the participants and the limitations of the data collection process. Chapter 5 presents the primary data and the associated coding using Grounded Theory and highlights the key themes found from the research. Lastly, the final chapter, 6, rounds off this thesis by offering conclusions, discussing possible implications for Practitioners and Donors of Peace Education projects and also by making recommendations for future research. This thesis has been written in accordance with Coventry University's guidelines and format for the required standard of work submitted for the award of Doctor of Philosophy and follows the Coventry University guide to Harvard style of academic referencing. For the sake of ease and legibility, footnotes have not been implemented; all relevant information is included within the body of the text. All extra information is included in the second volume, the

appendices, which follow as a separate 208-page supplement to this thesis. The list of references was partially assisted through ‘Zotero’ (current version 5.0, 2017), an open-source research tool for the collation of literature and sources which facilitates the generation of bibliographies. As required by Coventry University, this work has also been submitted via ‘Turnitin’, a dedicated plagiarism detection software by iParadigms, LLC, and has not been found to be a copy of another piece of work, with a similarity rating of 9%. Turnitin is integrated into Coventry University’s online learning platform, Moodle2.

Primary research was conducted via semi-structured interviews with a total of 21 participants (two of whom withdrew from the process) over a 24-month period; all of whom are directly involved with the planning and/or delivery of Peace Education projects. Using primary semi-structured interview data, the analysis of the primary data was conducted using QSR Internationals’ NVIVO Pro Edition, version 11.0.0.317 (64-bit) which was made available for use under licence via Coventry University’s Information Technology Support team. This primary research is accompanied by the analysis and comparison of complementary secondary sources, including handbooks and documentation created by practitioners to fulfil the requirement of replication.

Chapter 2: Literature Review

Introduction

This thesis examines an unusual area that is seated within the wider academic field of peace and reconciliation. Issues relating to subjectivity, replication and how practitioners deal with the myriad requirements needed to not only satisfy donors, but also to ensure that their projects can deliver the complex outputs of Peace Education with the intended positive impact. This chapter lays the foundations of the research project through examining existing literature on the main concepts of peace, conflict, Peace Education, replication and on Peace Education projects in relation to the concept replication. Drawing from academic literature and relevant secondary data sources, this introduction provides a contextual background to the central areas of concern on which the arguments and analysis of the thesis will then be based. For the literature review, focus is placed on sources produced between the 1990s to the present day, with many of the sources being authored in the post 9/11 context. The reasoning for this is twofold: firstly, the modern interpretation of Peace Education, as an academic area, has its roots in the late Cold War period and as, due to differences in ideology, theory and approach practice, sources prior to this may not be suitable for use within the contemporary context in which this thesis is written. There have been significant advancements in society since this time and new, different issues are facing humanity that profoundly influence how people interact. The advent of the internet and mobile technology, for example, have fundamentally changed our ability to communicate and interact and this will not be present in older literature. Secondly, there is not an extensive body of research that deals explicitly with the replication of Peace Education projects and so it is useful to broaden the literature to include a wide variety of sources that have been created over the last few decades, where significant research activity has been created within the most recent 'fourth wave' of peace and conflict resolution theory, which focusses on transformation of conflict. (Reimer et al. 2015:15). The purpose of the literature review is to identify and clarify the central themes and debates emerging from the existing body of research, with a view to identifying the best methods to approach the research question within the contemporary environment.

Rather than being a typical literature review, this chapter serves as a thematic underpinning to the thesis as a whole and seeks to discuss and examine the core themes of this research. As will be discussed in depth in chapter three, Grounded Theory methodology has been adopted for this research and a traditional literature review may introduce bias to the research by over informing the researcher. This chapter therefore initially seeks to clarify the fundamentals of peace and conflict, before looking at transformation theory and its relevance in the context of peace and education in the contemporary 'fourth wave' environment. The literature review will then move on to address the issues surrounding the definition of Peace Education, drawing from academic experts such as Harris and Page, in conjunction with work from prominent peace transformation theorists such as Lederach and Galtung. This will be followed by the examination and analysis of the concept of subjectivity within Peace Education and finally by an exploration of what is meant by replication, both within peace studies and the wider academic areas of the social and physical sciences. It is important to examine replication in a broad sense as it is a complex and multifaceted issue, one that is not only seen within the field of Peace Education studies within the academic discipline of peace and reconciliation, but across almost all academic disciplines. Beyond this, the chapter will briefly examine the concept of replication within the more 'mature' and traditional academic disciplines as a counterpoint to the contemporary field of peace theory. With polarised opinions and different interpretations of the terminology, the concept of replication poses an interesting and, at times, a troublesome problem to practitioners and theorists of Peace Education alike. Due to an apparent lack of focus and specific attention on the topic of replication and peace studies within literature, the latter section will draw from ideas put forward by a variety of academics from wider disciplines, through relevant journal articles, conference papers and other sources.

2.1 Conflict and Otherness

To begin, it is useful to start with perhaps the most fundamental topic of the thesis – the reasons why violent conflict occurs which consequently require intervention. The term 'conflict' is often used pejoratively in popular media and common parlance; indeed, most people would consider conflict as a negative due to its general association with armed conflict and warfare (Galtung 2010). Indeed, looking up the word 'conflict' in any generic thesaurus will bring up the likes of 'battle' 'war' and 'combat' – all terms related

to acts of violence. However, these can be problematic when tackling instances of conflict due to unconscious negative associations. Prominent authors within the field of peace and reconciliation, such as Galtung and Lederach, view conflict as a natural and accepted part of the human condition, something which can be positive, as long as violence is avoided. Given this fundamental difference, it is therefore useful to clarify and contextualise what is meant by conflict within this research, how conflict can be dealt with and how this can be utilised for positive educational purposes as a starting point for this thesis.

Due to the negative associations, it is all too easy to forget that conflict is an everyday occurrence in human relationships and not just endemic in the armed conflicts we continue to see across the globe. Indeed, positive forms of conflict form the basis of interpersonal relationships and progress in our lives; academic debate, theoretical arguments, politics and even something as trivial as a disagreement over what colour to paint a living room – these are things that cause conflict, but of a nature which rarely results in violence. Speaking from the academic perspective of peace and reconciliation studies, Galtung leads the case for conflict as a positive, arguing that conflict is an inherent and natural part of human social interactions but can be steered away from instances of violence and instead used for constructive purposes (2010). Indeed, we can often see positive change as a result of these lower-scale daily conflicts. Gray, speaking from a psychological viewpoint posits that conflict is both natural and inevitable part of the human mindset and even goes so far as to argue that positives such as love and friendship have their roots in conflict (2015:100). However, the fundamental issue, and one that sits within the context of this thesis, is the nature of how this natural human conflict plays out and how the individual parties involved conduct themselves. Therefore, it is acknowledged that conflict can be positive, but there are types of conflict that have the potential to (or already have) turn into violent acts. It is within this area of volatility that some kind of intervention or remedial activity may be required in order to ensure that people are sufficiently equipped to deal with conflict in order to avoid any incidence of violence. Indeed, the misconception is that conflict is negative, whereas it is the violence that may result from uncontrolled interpersonal conflict that causes the real damage.

Although it is unwise to attempt to generalise with regards to the roots of conflict, with security, politics and resources all playing their respective parts, one common feature that can be seen on almost every level of conflict is the notion of ‘otherness’; this can

be seen in a range of conflict types from social interpersonal exclusion to acts of terrorism and large-scale war (Sullivan 2015). The concept of 'the other' is widely discussed in literature and can be perceived as a metaphysical label that is applied to an individual or a group that do not fit into a commonly accepted norm; something which can lead to an 'us versus them' mentality and thus feeds into conflict. Funk and Said note that the "Frictions generated by conflicting interests and desires spill over into the cultural domain, resulting in the politicisation of identities and an escalatory conflict dynamic". They continue to argue that conflict can escalate quickly into violence when deep-rooted otherness is involved, with a clear tendency for "disputants to become trapped inside their own stories of threatened identity, justified fear, and unjustifiable suffering", which stem from "dangerous stereotyping" (2004:1-2).

Although we can consider the issue of otherness as a problem, this too can be flipped to be a positive, given the right toolkit and approach. Instead of resorting to violence, it is possible to steer otherness to more constructive ends– harnessing difference for the purposes of co-operation and as a learning tool to increase knowledge and skillsets in avoiding armed or violent conflict. Otherness can also be a source of interpersonal development and can bring an enriching plurality to society, bringing a sense of trust and mutual respect between individual (Finch & Nynäs 2011: 2-3). However, as we see in the world today, this is easier said than done. This can be particularly difficult to tackle as feelings of otherness can be deep-rooted and not always apparent on the surface; indeed, resentment and non-violent, structural, conflict may simmer for years before erupting into violent conflict (if at all).

There are innumerable cases throughout history of conflict stemming from otherness as a result of perceived differences in race, language or differences between states, but the sense of 'otherness' can manifest in many ways and is often not as simple as perceived physical differences. People who are seen as 'others' are subject to suspicion, exclusion, revilement and event violence, usually based on misunderstanding and stereotypes. An age-old example can be seen in religion, where followers of one faith believe that their views are right, therefore making the views of non-believers ('the other') wrong. This is particularly visible in the post 9/11 context with deep tensions between Western states and the rise of Islamic State following the Iraq and Afghanistan wars. Other contemporary issues around 'otherness' include issues relating to unseen disabilities, sexuality or even socio-political viewpoints, many of which are now considered to be 'protected characteristics', in westernised countries,

with many putting legislations in place to protect people who might be perceived as 'the other' in social contexts. These underlying characteristics of otherness can be protected from the top down via governmental policy, with the United Kingdom's Equality act of 2010 being a prime example of this. Such actions often serve to highlight differences and otherness in society, but legislation alone is often not enough to tackle conflict-related otherness, particularly when violence is involved. Indeed, to further use the example of the United Kingdom, which has seen an almost 30% increase in hate crime between 2015/16 and 2016/17 (the largest single increase since records began in 2011), it is not simply enough to legislate – mindsets must be transformed in order to avoid instances of violence (O'Neill 2017:1). Although conflict stemming from otherness can be traced back throughout the ages, it is still undoubtedly present in the world today.

2.2 Transformation Theory

Although otherness may be superficially tackled on a legal and legislative level, the challenge within the context of peace and reconciliation studies is how to address these feelings of otherness in order to transform conflict, usually with a view to creating an atmosphere of sustained culture of coexistence and therefore attempting to prevent the occurrence (or recurrence) of violence. Indeed, within this, it is the incidence of *violence* which is the undesirable element as opposed to the instance of conflict itself. Of course, this transformation is not attained easily - the nature of this process is often highly context-specific around socio-cultural situations, which is why the topic of replicability becomes particularly pertinent. In regards to tackling the issue of perceived 'otherness', Galtung identifies that there is a need to embrace transdisciplinary within both the theoretical and practical aspects of peace studies in order to tackle conflict across the globe. Peace Education is certainly an area where Galtung's assertion holds true (2010). Indeed, despite having emerged from a different academic discipline, the concept of transformation can also be found in the field of education studies, with educators seeking to transform their students' knowledge, skills and prospects. The theory of conflict transformation is also central to the contemporary study of peace and reconciliation; it is therefore serendipitous that a correlation exists between the concept of transformation in both peace and education studies.

Although there are criticisms that the transformational approach to conflict is too broad in scope and reduces peace studies to a "general collation of critical writing on modern social problems" (Ryden 2002:2), it is generally accepted by contemporary scholars and practitioners that the more traditional notion of conflict resolution is not sufficient when dealing with conflict in the contemporary environment (Ramsbotham, Woodhouse and Miall 2005). Ramsbotham et al. assert that a transformational approach is necessary in order to change "actually violent or potentially violent conflict into peaceful processes of political and social change" (2005:54). Rather than dealing with the resolution of conflict from a 'win-lose' mindset, proponents of conflict transformation search for alternative ways to create an environment in which positive peace can flourish. In education, Transformative Learning Theory (TLT) is the process of effecting change in what Mezirow describes as an individual's "frames of reference" (1997:6). Mezirow, the architect of TLT, explains that these frames of reference are responsible for a person's assumptions and are formed as a result of cultural and social influences on that person's life. This, in turn, can result in the formations of prejudice, jealousy and the negative perception of otherness (ibid). Transformative learning aims to combat otherness through education which expands a frame of reference so that tolerance and understanding are nurtured through acceptance and greater knowledge of other societies and cultures.

As a theoretical framework, conflict transformation shares some characteristics. Firstly, Galtung rejects the idea that conflict should be dealt with by security-focused lens, which sees the ending of a conflict through compromise or through one party 'losing out' to another (Galtung & Webel 2009:23). This is perceived by Galtung to be both a negative and a one-dimensional approach to conflict resolution because this creates situations with clear winners and losers and the real reasons behind the conflict can remain unaddressed, creating possibilities for future conflict. The security viewpoint is usually reserved for large-scale armed conflict, this can still be applicable to smaller scale social or interpersonal conflict where the concept of winners and losers can still be seen. With TLT's focus on addressing otherness through the understanding of other frames of reference, we can see a shared desire to avoid a situation where there is a 'winner' and a 'loser' as part of the process to address conflict. Going beyond this, Lederach notes that the approach "seeks to understand conflict as it emerges from and produces changes in the personal, relational, structural and cultural dimensions of human experience" (2003:26). This statement introduces a number of key elements to

the understanding of conflict which can be seen as aligning conflict transformation with TLT. Firstly, we have the idea that conflict is more than just physical violence - it is a catalyst for change. When viewed as such, Lederach suggests conflict should not be seen purely as a negative, but rather as an opportunity (2003:26). This is an important point as it enables us to view the traditionally negative idea of conflict as a constructive starting point, rather than an obstacle, for the educational and the peace processes alike. Rather than seeking to put a stop to all conflict through traditional conflict resolution (or even traditional educational techniques), Lederach proposes that we should consider conflict as "a normal and continuous dynamic within human relationships"- in other words, conflict is a process of evolving societal relationships, rather than an outcome. (2003:15). Secondly, Lederach's approach to conflict introduces a wider understanding of what is meant by conflict. Just as Mezirow places emphasis on cultural and social frames of references, we can see that Lederach's take on the transformational approach places emphasis on the understanding of the social and cultural aspects of conflict, as well as a wider appreciation of the underlying causes of conflict (2003:27). As Brinkman and Hendrix of the UN highlight, conflict can take many different guises and can be deeply intertwined with a myriad of concepts such as food security, access to water and health issues. With this understanding in place, it makes it easier to entertain the notion that feelings of otherness can be peacefully transformed through education, formal or otherwise (2011).

Drawing from the ideas presented by transformation theorists, this thesis is based upon the notion that conflict is far more complex than physical violence between two or more parties and that both peace and education should embrace the structural and cultural issues that cause conflict. A focus on security and the traditional notion of conflict resolution is not a suitable option when dealing with the social and cultural complexities of conflict, whereas embracing transformational education as part of conflict transformation appears to be a more natural fit. Returning briefly to Ramsbotham, Woodhouse and Miall's definition of conflict transformation, there is certainly scope within this thesis to simplify their definition and assert that a transformational approach has the ability to change *any* form of violence (not just physical) into peaceful processes of political, cultural, social or even interpersonal change. It is interesting to note at this point that a number of the Peace Education practitioners interviewed as part of this research did not consider themselves to be involved with Peace Education as they were not dealing with situations involving violence or armed conflict. This will

be a discussion point in later chapters but offers an interesting affirmation that the nature of conflict (and indeed Peace Education) can be misunderstood (or certainly interpreted in differing ways), even to those who are involved in dealing with projects based around otherness and more interpersonal conflicts.

Transformation theory has a role to play with regards to donor requirements in Peace Education. Funders, such as the UK's Department for International Development (DFID), require evidence that theories of change have been considered by the practitioners, as part of the funding application process. This can be seen through the existence of support documentation provided by DFID to provide examples of theories of change and guidance on what the donor is looking for (Vogel & Stepherson 2012). Although there are many types of theories of change, Ross notes that the transformational approach, through elicitive training, is useful for empowerment and recognition of individuals within a conflict and identifies this approach as one of 6 theories of change that can be used to a degree of success by practitioners – the other five being community relations, principled negotiation, human needs, psychoanalytically-rooted identity and intercultural miscommunications (2000). Indeed, the complexities of dealing with otherness may require multiple elements – community relations and transformation may be relevant, for example. That being said, Shapiro notes that "articulating a program's theory of change can be difficult" due to "a host of practical and contextual factors" when delivering Peace Education programmes (2005). Indeed, it appears that the concept of context, subjectivity and the need for tailoring of content is a recurring theme when examining the relationship between donors and practitioners of Peace Education programmes. As there is no 'one size fits all' approach to addressing conflict through Peace Education, the concept of subjectivity undoubtedly plays a significant role within this study and is something that will be explored in more detail later in this thesis.

2.3 Positive Peace

Before moving on to exploring the notion of Peace Education, it is important to briefly consider the word 'peace' itself within the context of this research. Although it may seem that peace is universally seen as a positive, this is not always as straightforward in practice. Indeed, what may appear to be an instance of peace does not always equate to something that is desirable in the longer term.

We have already seen that conflict can be viewed as an opportunity and not purely as a negative, but it should not be forgotten that ‘peace’ can have similar, if unintentional, connotations. As a side effect of the popular, negative, association of conflict, it is perhaps all too easy to see peace as merely the absence of violence or conflict. By linking the concept of peace to acts of war, the term becomes associated with concepts of security. Atack argues that seeing peace through this lens should be considered as a negative peace as it again seats the outcome of conflict into a ‘win-lose’ mentality, which then aligns to Galtung’s views on transformation as outlined in section 2.2 (2005:144). Similarly, Dijkema posits that true positive peace can only exist where people interact in a non-violent way, recognise where conflict exists and ultimately manage that conflict constructively (2007). By creating peace as an absence of violence through ceasefire, laws or treaties, little is done to address the root causes of violence and may actually serve to make situations worse. The furthering of feelings of otherness has the potential to increase resentment between conflicting parties, which can lead to further violence. As we can clearly see in the post-Cold War era, the world remains torn due to the concepts of otherness and we have not yet attained a state of positive peace, with conflict still being rife in many states across the globe. At the time of writing, the world still sees armed conflict on the basis of otherness, be it religious, racial or otherwise. One example can be seen in the Middle East, with various agreements and accords between Israel and Palestine. This is a conflict that has seen ceasefires but persists to this day, partly as a result of deeply entrenched religious and racial differences. Even closer to home we can see that there is some way to go in overcoming the violence as part of the ‘troubles’ and the sense of otherness can still be seen, albeit perhaps in a state of peace which might well fall into the category of peace as the ‘absence of violence’.

With this in mind, there is a clear space between positive and negative concepts of peace. It is within this arena that Peace Education can play a role as it a vital component in the transformation of conflict from being negative to something constructive and also where we can see the notion of peace being transformed from a lack of violence to something positive.

2.4 Clarifying Peace Education

We have so far seen that otherness can be a cause of conflict, but conflict is not necessarily always a negative force. However, violence as a consequence of conflict is undesirable and it is in this area that work must be done to either avert, alleviate or prevent the recurrence of armed or violent conflict. There is a need to change attitudes to transform mindsets, which a transformational approach to conflict enables, the active educational facilitation of this change still needs to occur. A number of different methods exist to tackle this, dependent on the situation. One such method is mediation, a term commonly associated with modern peacebuilding and, particularly, in armed conflict. Mediation is a form of conflict management that sees two or more conflicting parties being brought together to discuss their differences, with a view to resolving them fairly and, preferably, with all parties compromising and benefitting in the form of a settlement (Moore 1996). Mediation usually occurs when conflict is either likely to get, or has already gotten, worse with the potential to erupt into violence. One key element is that mediation "help to convene the parties and help them to identify possible agreements themselves, yet do not try to directly create new solutions" (Bauman & Clayton 2017:3). Mediation, therefore, requires co-operation and a willingness to engage in the peace process, but also requires the participants to have the right mindset – the mediation process is designed to foster peace and this can be hampered when one or more of the participants are unwilling to compromise and seek a peaceful settlement. Indeed, there is a real challenge in terms of mindsets and mediation is arguably unable to deal with people with particularly entrenched views or an unwillingness to engage. So how are mindsets changed and how can the ideals of long-term peace be instilled into individuals?

The contemporary notion of Peace Education is a relatively modern construct and one that largely developed in parallel with conflict transformation theory during the 'fourth wave' of reconciliation theory as discussed earlier in this chapter. This 'fourth wave' places a high degree of emphasis on the transformational elements of peacebuilding as opposed to the earlier waves. Reimer explains that the first wave occurred in the aftermath of World War 2 and the countercultural activities of the 1960s, with wave two formalising peace and reconciliation as its own academic and political entity. The third wave broadly coincided with the Cold War and how conflict occurs and what constitutes basic human rights (Reimer et al. 2015:15). Although there are suggestions that the world may be moving towards a fifth wave due to the influence of modern technology,

the contemporary notions of transformation are a key element here and one that is relevant to both the peacebuilding and the educational foundations of this thesis (ibid).

Peace Education, as defined by the United Nations Children's Fund (UNICEF) is “the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour change that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an interpersonal, intergroup, national or international level" (UNICEF 2011). From this definition, we can see that Peace Education intends to foster a longer-term peace through a long-term change in attitudes and approaches. This description also infers that interventions can be both preventative in nature, but can also be used to resolve conflicts. On the surface, this description puts forward the concept of Peace Education as a useful alternative tool for peacebuilding. That being said, this description highlights how problematic ‘Peace Education’, as a term, tends to be utilised generically for all educational based activities and interventions that happen to be peace related. The result of which is that the term ‘Peace Education’ can cover anything from curriculum-based peace studies being taught at schools to domestic projects that deal with general socio-cultural issues to *ad hoc* community projects to tackle a contemporary social issue and the term can also be used to include major international projects that attempt to address complex post-conflict reconstruction and societal healing. Although the use of the term appears to be relatively widespread within practice and literature, there are also variances in common use - ‘social programme’, ‘social interventions’ ‘educational interventions’ or even ‘peace-related education projects’ seemingly get used interchangeably to infer Peace Education. This is notable; as the thesis progresses, we will see how well the term is understood or welcomed by practitioners as part of the analysis of the primary data collection.

For the purposes of this thesis, the term ‘Peace Education’ has been adopted as the standard term due to its more overtly implicated focus on the educational and transformational aspect of a particular project or intervention, something which Harris asserts is a fundamentally important difference between both the perception of the term and in practice (Harris & Synott 2002). It must be acknowledged, however, that ‘Peace Education’ does have its drawbacks, which cannot be dismissed. Some consider the term to not only be too general, but also to be controversial, with writers such as Brock-Utne (1989) and Page (2008) criticising the label of Peace Education as overly

ambiguous, clumsy and ill-defined. Page argues that, as opposed to working towards a clearer definition of the term, academic research has only served to confuse and widen the scope of the concept over the last three decades; he therefore believes it difficult to come to a clear or definitive consensus on what is actually meant by 'Peace Education' today due to the term being adopted by too many parties and being used both interchangeably and indiscriminately (2008:2). To a degree, this can be seen in the variety of other terminology that is sometimes used in place of Peace Education, such as 'social programme' and so forth. Brock-Utne's interpretation is arguably more helpful: she builds upon Page's view by drawing attention to a fundamental flaw in the terminology; she sees Peace Education as inferring two different practices and approaches that are very different in nature; education *for* peace and education *about* peace (1989). In her view, Peace Education projects should fall in line with Mezirow's concept of transformative education and should always be actively aimed at making peace happen as opposed to being focussed on passively learning *about* peace in a classroom situation (Brock-Utne 1989:78). For Brock-Utne, it is not enough to relegate learning about peace and dealing with conflict through a lecture style educational activity; it must be linked to something real that the participants can understand and actively engage in. Although Harris and Synott largely reject the idea that Peace Education is an unclear term, they do make a similar distinction by stating that Peace Education should not be seen as being limited to student-teacher educational interactions. Instead, they see they see them as "teaching encounters" that draw as much from participant knowledge and experience as it does from a 'teacher' figure (2002:4). This again infers that the traditional notion of learning through lectures is not necessarily sufficient for the goal of transforming people's attitudes to conflict and violence that Peace Education seeks to deliver. Galtung echoes this, calling the phenomenon of classroom-based teacher-student education as "school peace", which he sees as eroding "people's peace" through excessive institutionalisation (2007:27). Things become further complicated when looking at higher or tertiary education where the notion of "Education for social change" is often embedded into courses as an integral part of the learning (Sayre, 2003).

Although each of these authors recognise that there is a place for curriculum-based classroom study of peace, there appears to be a general feeling within their writing that Peace Education should not be bureaucratised and institutionalised, certainly not restricted to a teacher-driven learning experience, which would seemingly be at odds with the concept of replication as a donor requirement. Instead, these authors suggest

that the learning experience should transcend traditional educational techniques in order actively empower its participants and to attempt to generate tangible outputs through making the educational experience 'active' and relevant to the context in which it is delivered. If we again link this notion back to the idea of transformational education techniques, we can again see further similarities with this concept of Peace Education. Mezirow asserts that a transformative education approach should be emancipatory and should be detached from "institutional or environmental forces which limit our options and rational control over our lives" (1981:5). With this in mind, it would appear from this literature review that it is within contemporary Peace Education projects that employ non-traditional methods that we might fully explore the idea of transformation and the tackling of conflict and the diffusing of 'otherness'. What perhaps is not so clear is whether or not this indicates a wholesale rejection of the tradition teacher-led concept of education or whether or not classroom-based interactions can still play a role, from a practitioner's perspective; this again will form a key element of the primary interviews later in this thesis. Incidentally, this transformational approach also appears to coincide with the general approach taken by the UN, perhaps the most prominent funder and proponent of Peace Education in the world today. Ex-UNESCO director general Koichiro Matsuura describes Peace Education activity as being essential in order to build a universal culture of peace through "long-term social and cultural changes" (in Page 2008:xix). Again, we can see this notion that, at its core, the concept of Peace Education is fundamentally about changing attitudes through educational interventions. However, it is interesting to note that the UN here appears to support Peace Education in a wide variety of forms and does not necessarily favour more active learning interventions to those that are classroom based.

To again draw from Ramsbotham, Woodhouse and Miall's assertion that we are currently in a new era of the understanding of conflict through a transformative lens, there does appear to be a general rejection of non-transformational methods when dealing with otherness in the contemporary environment. If we are to focus on this notion of Peace Education, should this really mean that we reject traditional methods such as classroom-based, lecture lead educational activities? Linked with Mezirow and Lederach's emphases on transformation and the general downplaying of the role that education *about* peace can play, it would appear that the answer to this should be yes. With academics and theorists placing so much emphasis on active learning style educational interventions, there is little to support the idea that Peace Education should be taught separately as part of a unique curriculum in the traditional 'school' sense.

Indeed, Page argues that Peace Education has evolved so far away from the classroom-based notions of education over the last thirty years that there cannot be an absolute definition on what constitutes as Peace Education, not least because the meaning of the word has transformed so radically over the decades (2008:2).

Although it can be said that the modern interpretation of Peace Education is a relatively new construct, the basic concept has existed for centuries, most notably in the form of religious teachings. Most major holy books preach the virtues of leading a peaceful existence and those who subscribe to religious beliefs will be familiar with concepts such as loving your neighbour and other similar wisdom. A religious approach to Peace Education, however, may not be wholly suitable in the context of dealing with 'otherness'. As highlighted by authors such as Appleby (2000) and Harris (2008), religious teachings (and other related forms of 'peaceful' initiative) are often contradictory and can serve to exacerbate the very attitudes towards 'otherness' through the paradoxical creation of intolerance that contemporary Peace Education projects seek to address. Harris and Morrison explain that a rejection of previous norms is necessary as they are rooted in "domestic abuse and militarism" (2003:9). According to them, it is essential to move beyond the focus on religion and security, which he describes as creating "values, opinions and social organization which support war and violence as a legitimate way to manage human affairs" (ibid). This again can be seen as falling in-line with Page's assertions that the meaning of Peace Education has changed over the decades, contextually adapting to the climate of the time and mirroring events on the international stage. Due to major wars and the ideological clashes of the cold war, much of the literature from the 19th and early 20th century deals with armed warfare and interstate conflict, as opposed to the more modern concepts of intrastate conflict and cultural and structural violence (Glossop 2001). With this being said, Harris and Morrison assert that, traditional teacher-centric, classroom-based Peace Education methods can still play a role in Peace Education, although they do note that the ability to transform opinion is constricted to operating within a curriculum or an institutional norm (2003:102). This is a key issue which will recur when examining the literature on replication later in this chapter.

2.5 Replication as a Donor Requirement

From small NGOs such as the UK-based Indigo Trust to large international bodies such as the UN, donors generally appear to place a degree of emphasis on the replication of projects; activities that can be "exported to other communities or regions in the same country or abroad" (Indigo Trust 2012). A UN call for proposals of projects to tackle disability and otherness specifically stated that their decision to fund a project will take "replicability in other developing countries" into account alongside "projects whose successes can be further replicated in other areas." (UN Enable 2013). Conversely, a lack of replicability is perceived by the Save the Children charity as an impediment to national and international implementations of Peace Education projects (Thapa et al. 2010:3). That being said, the requirement of replication is rarely quantified or fully defined, which makes the use of the term 'replicable' (and its derivatives) unclear and, at worst, misleading. As reflected by the above example, the wording of these requirements can be vague and, as such, are open to potential misunderstanding or misuse. In their critique of replication within social programmes, Oudenhoven and Wazir disagree with the use of words such as 'replicable', stating that "many donor agencies that carry the pursuit of replication in their banner tend not to move beyond rhetoric" (1998). Whether or not the use of 'replicable' in this context is to be considered exclusively as a buzzword remains to be clarified and this is certainly an area for exploration within the thesis; a better understanding of the rationale behind using the term 'replicable' would certainly help to develop a greater understanding of the intended requirements behind replicability within Peace Education. There is a compelling argument within the field of linguistics and peace that the language used by funders and practitioners should be absolutely clear in order to avoid complications. Van Dijk suggests that the use of rhetoric or 'buzzwords' introduces an unnecessary layer of subjectivity and argues that clarity of language is required in order to ensure consistency (in Schäffner & Wenden 1995:32). Moving on, Blomart and Vershueren suggest that the use of language is important when dealing with conflict, particularly when issues of nationalism, interethnic conflict or negativity surrounding 'the other' are present. If "unsophisticated" language is used, there is increased scope for misinterpretation and increased subjectivity which can lead to undesirable side effects (in Schäffner & Wenden 1995:158). Peace theorists do not always bring clarity to the situation, sometimes falling into the trap of using multiple layers of non-descript jargon to compound the issue of replication. Frank, for example, states "Non-profits that are seriously invested in peacebuilding may need not only to identify [areas of best

practice] but also celebrate, affirm and promote their replication" (2010:82). Although sharing best practice may play a role in delivering projects, the term 'best practice' can cover a wide range of potential topics. The recommendation to 'repeat what works' may appear to be a sensible approach, but still gives us little guidance and leaves us with an open interpretation.

One example of an interpretation of replication from a practitioner's point of view can be seen in 'Kopano', an HIV awareness and peer-support project that operates in South Africa (SHM Foundation 2013). Modelled upon 'Zumbido', a similar project delivered in Mexico, the project funder's website states that their model is fully replicable. There is, however, a caveat in that the project is only able to be replicated in the presence of "sufficient mobile coverage and technological literacy" (Indigo Trust 2012). This could be interpreted in two very different ways. On one side, this could be perceived as a replicable project that can be reproduced within the context of predefined technological barriers and, on another side, there is the argument that this is not a truly replicable project due to the fact it depends on participants having access to and knowledge of technology. End-of-project reports also generally appear to provide an ambiguous interpretation of what is meant by replication. In the end report for the STRIVE project, another HIV social education and awareness project funded by USAID, replication is portrayed as a franchise. Their 'station day' model of education was seen to be a replicable success based upon the fact the basis that two other partners adopted this model, which is described as a key indicator for replication (USAID 2008:24). However, it is not made clear how and where the model was reproduced and there is an inference that replication may have been both duplication and/or sharing of best practice. The semantics and interpretation of the word 'replication' therefore give rise to some interesting questions within the context of Peace Education; what exactly is meant by replicability? What is to be replicated? Is it the methods, the outputs or something else?

Underlying all of this, there appears to be little donor guidance on replication in terms of support documentation and clarification. The UK lottery fund devotes a small section of their website to 'replication and Innovation' and only has a single line on how they view replication: "promoting what works", in relation to "effective learning" (Big Lottery Fund 2013). The United Nations uses the term frequently on their website but does not seem to provide a solid definition of what they require. They appear to infer that replication means a sharing of ideas and best practice through an emphasis on drawing "on the

knowledge of peace-building that exists in the community" and stress the universality of the values of peace, but no specific information or guidance appears to be given (UN Cyber School Bus 2010). Similarly, some DFID funded projects recommend key indicators that are related to replication to measure project outputs. A 2010 project focussing on peace in Darfur suggests that the "number of good practice activities adopted and/or replicated by implementing partners" should be a measure of project impact and success (DFID Sudan 2012: 62). That being said, a DFID practice paper dealing with the building of peaceful states and societies notes that it is important to "adapt delivery mechanisms" to the local situations, which is seemingly at odds with the concept of replication (DFID 2010: 9). Furthermore, other DFID funded projects refer to replication in terms of operational administration, which changes to risk management systems being examples of "success … being replicated" in peace programmes (ICAI 2013: 21).

Another aspect of replication as a donor requirement may have its roots in the field of project management. Most major donors fund Peace Education activities in the same manner as any other peacebuilding and related interventions – as projects. As part of this, donors such as DFID inevitably ask for standard project management documentation, which includes elements such as plans, log frames, budgets, checkpoint reports and evidence of project lifecycle planning, all the way from the business case through to project close and lessons learnt (UKAID Match 2016). If we take the PRINCE2 method as an example of a widely used project management approach, there are a number of standardised elements and outputs which have parallels to these donor requirements and the concept of replication. Examples include project management plans, business cases, checkpoint reports and the sharing of best practice, we can start to see substantial similarities with terminology and approach (AXELOS 2009). Indeed, project managers adopt formal management frameworks in order to support projects through "the development and replication of accepted practice" and this is integral to what is deemed to be successful project management (Naybour 2010). Indeed, from the perspective of a project manager, a primary cause of project failure is an inability to replicate previous successes (2020BusinessInsight 2014).

Although project management frameworks such as PRINCE2, Agile and Scrum are designed to be generic tools to facilitate all kinds of projects that can be tailored to suit any environment, these are most commonly associated with businesses and

corporations where the outputs are products or services that are more easily replicated than the subjective outputs of education and peace. Some research exists into the replication of projects that involve human elements and knowledge transfer, but these still tend to focus on having a recognisable product in a controlled, stable environment. Demil and Benmerikhi, for example, assert that it is essential to "empirically ensure replication of knowledge in different contexts if only human actors are considered" (2014:6). However, writing from the perspective of project management and management strategies, their solution is to introduce "artefacts" which "encapsulate social or scientific knowledge" which can be recognised and measured as part of a projects replicable outputs (Ibid). This is problematic within Peace Education projects where change or transformations of perceptions of otherness are not easily measurable in the short term – although it may be possible to measure replication through 'artefacts' designed to capture "knowledge transfer at the micro-level" within controllable and measurable environments, subjectivity plays too great a role in Peace Education projects for this to provide reliable or practical results that can satisfy replication as a donor expectation (Demil and Benmerikhi 2014:26). Although it is entirely possible to evaluate participants of Peace Education projects through 'artefacts' such as questionnaires or tests, the impact of such programmes can sometimes take decades to manifest.

2.6 Replication in Academia

Although it is not possible to authoritatively say where a donor's perception of replication comes from without further evidence or the ability to undertake a qualitative study with donors as participants, the requirement to replicate in the field of Peace Education may also stem from an encroachment of methods and concepts from other academic fields. We have already seen that the concept of replication exists in corporate project management through standardisation of processes and sharing of best practice, but further examples can be seen across the physical sciences in academia. Janz argues that replicability is the 'gold standard' for scientific research and even suggests that replication and reproducibility should be taught as part of the Higher Education experience to establish a culture of producing replicable research (2016). A prominent example of this can be seen within the field of psychology, which has been involved in a crisis of reliability during the last decade due to a lack of reproducibility - the perceived lack of reliability in psychological experiments. Investigating this

phenomenon, Baker notes that, in one study, less than half of peer-reviewed papers involving research findings in psychology could be accurately or reliably reproduced (Baker 2015). A deeper, ongoing analysis of the reproducibility of psychological sciences has since been set up to measure reliability through replication. Notably, the description for the project states that “Reproducibility is a defining feature of science”, which gives a clear indication on the importance that is placed on scientific replication, or reproducibility, within this discipline (Open Science Framework Online 2016). Although ongoing at the time of writing, the current data indicates that 68% of the experiments that were replicated deviated significantly from the original, which would appear to indicate that this phenomenon is prevalent, with another two-thirds of academic work ‘failing’ the replication test (Ibid). Richard Price, the founder of the widely used academic social media resource Academia.edu, argues that up to 90% of academic writing cannot be replicated in laboratory environments, something which he sees as being counterproductive to the integrity of scientific research (Price 2017). He goes on to argue that social media can play a role in tackling this perceived crisis by introducing a new form of peer review which would reward people who share datasets and code, which are not ordinarily published by journals (Ibid).

Gilbert et al. counter the argument that there is a replication crisis by suggesting that some experiments are so specific and unique, it is almost impossible to replicate and that the attempts to replicate the original failed due to human error and acceptable deviance (2016:1037). Indeed, having conducted their research into the replicability of experiments which were deemed to have ‘failed’ the replication test, Gilbert’s team posits that the actual rate of replication is far higher than what is being quoted in the open science framework. Explaining that differences in what is considered to be acceptable deviance and a bias by trying to ‘catch out’ the original experiences through an assumption that the research might not be legitimate, Gilbert argues that the obsession with replication under the guise of a crisis “underestimates the true rate of replication, and permitted considerable infidelities that almost certainly biased their replication studies toward failure” (Ibid). This last comment is particularly interesting and, indeed, worrying, as it seems to suggest that a near obsession by the academic community around the notion of replication may be causing a bias which is causing the ‘crisis’ to be self-perpetuating. How far, then, do we go to prove or disprove that something is replicable?

Things get even more contentious when moving away from the traditional sciences, where experiments can be more easily replicated through equipment and methodology, towards the social sciences which deal with far more subjective and contextual considerations. Like the example of the Open Science Framework, a similar exercise is being undertaken, which aims to explore replication in the social sciences. Within the Social Sciences Replication Project, we can again see a lack of replication being portrayed as a negative, with the website's overview stating that "low reproducibility may inhibit the efficient accumulation of knowledge." (The Social Sciences Replication Project 2017). Although this is ongoing at the time of writing, there is another clear inference here that a lack of replication within the social sciences is detrimental to academia. Although a similar concept does exist in the social sciences, generalisability, this certainly raises the question of how much importance we place on traditional replication and the role it plays. Referring to a separate attempt to replicate studies within the social sciences, Nosek gives a very apt example when he considers a study that was examined for replicability which "…asked Israelis to imagine the consequences of military service" (2016). He points out that attempts were made to replicate this study, which ultimately and 'unsurprisingly' failed. Aside from highlighting that the study was resigned to failure by misguidedly attempting to replicate the project "by asking Americans to imagine the consequences of a honeymoon", it was also noted that the original study involved translations of transcripts from Hebrew to English, which added another layer of subjectivity into the attempt to replicate the project. Additionally, the question of time was raised – the attempt to replicate was not in the vein of generalisation and did not factor in any propensity for the participants to change their minds since the original study was undertaken (Ibid). This example clearly shows how problematic attempting to replicate a study within the social sciences is – outside the controllable confines of a laboratory, things become almost impossible to replicate on a like-for-like basis and this arguably makes the process of attempting to replicate this type of study a pointless exercise.

With ambiguity and controversy surrounding 'replicability' within academia and with an absence of any real guidance on the topic of replication from donors within the area of Peace Education, it is apparent that there is a clear and pronounced gap in understanding of the term and its requirements in general, with it being seemingly present in both worlds. But why is replication so important within academia and what is causing academics to obsess over replication and the perceived crisis? Edwards and Roy suggest that the "mandatory replication of results" stems from an "increasingly

perverse … development of quantitative metrics to measure performance" in the face of increased competition and limited funds for research (2017:51). Indeed, this view may support the notion that metrics may also be a way to demonstrate accountability or value for money. Reinforcing this perspective, Dunning and Hyde speculate that academic replication is seen as a more political move to increase accountability through metrics and measurements, rather than by any form of malpractice by academics. They state that they "believe this [replication crisis] stems not so much from malfeasance of individual researchers but instead from the structure in which research is normally produced." (2014). Indeed, if this is the case, there may be an argument that research is being moulded by the structures and increasing limitations of Higher Education institutions, rather than being allowed to follow the principle of pure academic freedom.

With this in mind, let us take a look at this notion of metrics and accountability in relation to the replication of projects.

2.7 Metrics, Standardisation & Accountability

A common theme to both sections 2.5 and 2.6, above, appears to be the concept of metrics and standardisation – ways of measuring success for accountability. Within academia, there has been an apparent shift towards measuring and capturing 'big data' to show how successful institutions are at student satisfaction, research, employability, internationalisation and so forth. There has been a substantial shift towards the use of metrics to control and measure almost every area of academic life. If we momentarily focus on research and take the Research Excellence Framework (REF) as an example, one of the key purposes of the exercise is "To provide accountability for public investment" and "To provide benchmarking information and establish reputational yardsticks" (Research Excellence Framework 2017). There are, however, some concerns about just how far universities can claim that they are directly responsible for the success on a long-term basis. Wilson argues that metrics can only serve as a snapshot of success and cannot be used as a benchmark for the future, particularly when looking at graduates who may go on to be future leaders – although their experiences may well be directly influenced by their time at a particular institution, metrics and learning gain are only indicators (Wilson 2018:54). Beyond this, Wilson argues that metrics are about providing confidence in a system that is designed to

develop individuals, rather than an absolute that will guarantee future success (ibid:55). The notion of validity also appears to come into play here; Wills argues that metrics are essential to the reliability and accountability of academic research, noting that good metrics should be enforced and should include criteria of transparency, external validity, reliability, replicability and resilience towards distortion (2013).

It is perhaps unsurprising, then, that much the academic literature surrounding the success of peace interventions also appear to focus on the concept of quantitative measuring using metrics (Peter 2016:5). Although there is no indication at all that the academic focus on metrics within peace studies stems from the external pressures of exercises like the REF, there is clearly a common desire for standardisation and the production of measurable results across these areas. In terms of the academia of peace studies and Peace Education, measurements are often related to the number of participants, democracy indexes or even attempting to develop a wide-scale psychometric evaluation to quantitively measure an individual's 'levels of peacefulness' as seen in the Peace Evaluation Across Cultures and Environments (PEACE) project (Zucker et al 2014). This appears to be particularly problematic when dealing with humans as subjective variables, not least as this type of measurement is through the high-level lens of "'sustainable peace', 'durable peace' or 'absence of war'", which ultimately ignores the impact on the individuals who have participated in a Peace Education programme and instead looks at a macro level and uses the benchmark of an absence of violence to measure success (Peter 2016:5). That being said, there are bodies such as the Institute for Economics and Peace who posit that it metrics are essential in order to analyse peace and to quantify the value of peace interventions. According to them, "To understand how to build peace, it is not enough to study conflict" and one solution to this is 'Peace Metrics' which includes peace indices and developing 'pillars of peace' through standardised and measurable Peace Education curricula (2015).

The desire to have measurable and standardised elements also appears have commonality with the same project management techniques as discussed in section 2.5. To again take the PRINCE2 method as an example, there are required elements which are "universal" and "empowering"; failing to adopt the standard techniques and measures would result in "inconsistencies and duplicated results" as well as delivering "few measurable benefits" (AXELOS 2009:5). The use of standardised project management tools also encourages cost-effective planning and predictability – "a

benefit not to be sniffed at in unstable economic times" (PRINCE2 2011). This idea of financial accountability through standardised practices and measurements can be clearly seen with major donors such as DFID. As with the example of the REF, DFID places a clear emphasis on the use of metrics and data in order to show transparency; indeed, as of 2010, DFID publishes all standardised project documentation for projects costing over £10,000.

Although the use of metrics and measurements for standardisation and accountability appears to be widespread, some authors believe that this is more due to the need to fall in line with trends as opposed to being strictly useful for Peace Education. Carter argues that standards and metrics within Peace Education is "a response to neoliberal policies in the field of education", and that any such measurements should be voluntary and appropriate to a transformational approach to education and not just enforced for the sake of gathering numbers (2008:141). That being said, although there are some who perceive metrics to be somewhat artificial, this can have clear benefits for Peace Education practitioners too. Peace interventions of any kind are notoriously difficult to measure in a meaningful way, especially in the short-term, and it can be argued that metrics and standardised measures are a way of showing that what is being done works. Mwangi states that "the metrics of development projects are easier to measure because they are quantifiable and easier to observe", making it easier for donors and observers to understand and accept the activities that have taken place (Mwangi 2016).

The literature surrounding measurability and accountability clearly shows that metrics are present and have a role to play in Peace Education projects, but there is an apparent degree of unease about the use of standard qualitative measures. In an area which primarily deals with human beneficiaries, real people that face conflict rather than just numbers for the purpose of justification and accountability, we must also look at the notion of subjectivity and how this fits into the replication of Peace Education Projects.

2.8 Replication and Subjectivity

As we have seen in sections 2.6 and 2.7, replication is an idea which infers duplication and concepts of sameness and uniformity, usually achieved in controlled and identical environments. If we assert that there is a gap in the literature on replication and Peace

Education projects, it is useful to take a look at literature relating to perhaps the biggest barrier to replication: subjectivity. If we accept the transformational approach to peace and education as put forward by Galtung, Lederach and Mezirow, then we must take into account the wider societal and cultural issues around conflict and otherness that were covered earlier in the chapter. Harris and Morrison clearly state that "the practice of Peace Education varies throughout the world" (2003:65). Brock-Utne echoes this by stating that there is a high degree of uncertainty and unknowns within the field of Peace Education, something which extends to the measuring of results of projects (1989:78). This is a view that is shared by almost all of the major authors covered in this chapter: culture and societal make-ups are different from region to region, as are feelings of 'otherness' and there is no universal approach that can guarantee positive results when attempting to prevent conflict from becoming violent. Context-specific issues undoubtedly bring contention to the understanding of and ability to deal with replication.

To a degree, the issues behind replicability in the context of the topic of this thesis appear to stem from the fact that replication is not universally seen as being innate to the social sciences. Due to the focus on humans and human nature, academics within the social sciences do not generally work with experiments in the same way as the traditional sciences do. Although we might artificially seek to insert 'artefacts' to measure concepts such as knowledge transfer, the transformation of mindsets inevitably takes a significant amount of time and societal change can take generations to be visible. As previously stated, replicability (or the similar concept of reproducibility) appears to be a borrowed requirement from other fields and there is a clear linkage to the natural and physical sciences where the ability to replicate come from an ability to control variables and outputs and where outputs can be clearly and concisely measured through quantitative methodologies. Within the scientific method, replication is seen as desirable and as a measure of good practice (McKubre 2008). This echoes some of the suggestions made in the previous segment with replicability sometimes being seen as the ability to exactly reproduce a project. As an interesting counterpoint, Drummond argues that replication and duplication are two entirely different concepts and should not be used interchangeably (Drummond 2009). Drummond's argument is based around the concept that replication is without merit as it focusses on cloning an experiment or activity; in his words, "reproducibility requires changes; replicability avoids them" (ibid). Replicability, in his view, infers that an experiment (or in the context of this study, a project) can simply be delivered elsewhere without making

contextual changes. Duplication or generalisability, from his perspective, is seen as being preferable as it allows for changes to be made as part of the reproduction process; elements can adapt in order to get the most out of the experiment (ibid). Although talking from a scientific standpoint, Drummond's point is applicable in this context; the social sciences deal with people (not quantifiable inanimate objects) and so it seems logical to build adaptation and flexibility into the process as opposed to sticking within the concept of uniformly replicated outputs. A transformational approach to conflict resolution necessitates an adaptive approach and so introduces a layer of subjectivity and contextuality that needs to be accounted for when considering replication.

Although there are very few texts which specifically focus on the topic of replication specifically within Peace Education projects, the issue Drummond raises is reflected in the disagreement that exists in the wider literature on what replication means within the area of peace projects and the relationships between donors and practitioners. On one side, there appears to be an argument that replication means taking a 'cookie cutter' approach, whereby a project can be redelivered anywhere, regardless of the context. Harris and Morrison appear to suggest that this approach can be used to create replicable syllabuses for Peace Education; this is highlighted in the 'peace study' programme devised by Harris (2003:243). By introducing the notion of a syllabus, however, we venture back into the argument of education for peace and education about peace; a syllabus is arguably not desirable in a project which aims to tackle conflict and wider issues such as otherness as it infers an institutionalised, teacher-student approach. In some ways, Harris and Morrisons syllabus falls in line with scientific method: for example, Blockeel and Vanschore suggest that, in order to replicate something, one must include the planning, the process and the outputs of any experiment (2007). Lehrer agrees with this and claims replicability to be the "foundation of modern research" and a safeguard against subjectivity, which is perceived to undermine replication and the notion of replicability (2010). As we have already seen, this is perhaps not the best approach to take to a Peace Education project as there will undoubtedly be an element of subjectivity due to the inevitable human factor. Oudenhoven and Wazir appear to agree with this assertion and suggest that the expectation that a 'franchise' or 'cookie cutter' approach has manifested in the third sector is a result of external influences, such as the private sector, corporatism and scientific method, where products and marketing can be replicated elsewhere with relative ease (Oudenhoven and Wazir 1998).

On the other hand, there is the suggestion that replication should be interpreted in its broadest sense. Bradach, who talks about social projects in more general terms, questions whether or not replication is a reasonable or a responsible expectation. He believes that the intention behind replication is to "reproduce a successful program's [sic] results" which can include the "wholesale cloning" of programmes (Bradach 2003). This is something that he sees as unrealistic because people are not all identical and being able to evidence impact and success is often a challenge within social projects (ibid). Leading on from this, Oudenhoven and Wazir suggest that the concept of replication is open to wide interpretation and that some donors might consciously opt to equate replicability with the re-using of methods or even just an open dissemination of lessons learned from a particular project. They also suggest that project leads may also choose to interpret the meaning of replication in a way which best suits their programme (Oudenhoven and Wazir 1998). Brock-Utne appears to favour a wider interpretation of replication. Although she does not directly deal with the concept within her text, she does emphasise taking a context-specific approach to programmes, which infers a rejection of the so-called 'cookie cutter approach'.

From the literature, it is challenging to discern an overarching pattern to the ideas behind replication and Peace Education. In the absence of any consistent and specific guidance from donors on what they mean when they request replicable projects, it would seem that there is a real gap in the literature here and there is no single definitive or authoritative work that satisfactorily deals with the notion of replication specifically within the field of Peace Education. Fortuitously, some authors do suggest potential methods for addressing the issue. Bradach suggests that the only way to tackle subjectivity within social sciences is to embrace change theory and to replicate simple programmes that have simple outcomes – something which is identified as requiring standardisation and a degree of institutionalisation (Bradach 2003). This again appears to put the notion of replication at odds with transformation theory, which does provide us with a starting point for the methodology. Going further, Oudenhoven and Wazir highlight that there are two fundamentally different ways of looking at the subjective nature of Peace Education: the universalist approach and the contextualist approach. The universalist approach largely echoes the 'cookie cutter' model and gives the donor a project that is essentially a product that can be rolled out across regions with relative ease. This approach is cost effective and is seen as 'planned replication' but assumes that human nature is predictable, which again puts it at odds with the transformational approach (Oudenhoven and Wazir 1998). The contextualist approach

takes social and cultural realities into account, but reduces replicability (in the scientific sense) to a minimum. This is seen as being difficult to sell to donors, but does fall in line with the arguments made by transformationalists (ibid). The methodology chapter will explore these in more detail.

Summary of Chapter 2

This chapter has explored literature relating to the transformation of conflict, Peace Education and the concept of replication. Individually, these are all incredibly large areas to deal with, perhaps warranting separate PhD theses themselves. There are certainly gaps in understanding, guidance and general literature in relation to donor intention and a Peace Education project's interpretation of what is meant by replication. Although we can draw from other disciplines to explore the concept of replication, there is a dearth of information that specifically relates to this area and it is within this space that this thesis intends to add new knowledge. As previously highlighted, the purpose of this literature review has been to define key terms and to explore the core elements of this thesis without impacting the researcher's ability to conduct a Grounded Theory study, which will be examined in more detail in the next chapter.

In terms of looking at the major themes of this research, the literature appears to suggest that education *for* peace using active, transformative 'non-traditional' techniques, or hybrid programmes that have limited traditional elements alongside the non-traditional are the most appropriate mechanism to deliver Peace Education, as opposed to projects that entirely consist of passive 'traditional' classroom-based education *about* peace. However, Harris and Morrison's notion that more formal, classroom-based, education can still be valid in education *for* peace may well be useful and so will require due consideration when analysing the data. Additionally, although literature suggests that there are hazards in using traditional religious teachings as a basis for education, this thesis will not reject religious Peace Education outright; contemporary organisations such as the Quakers, the Mennonites, Christian Aid and Muslim aid play a significant role in peace projects across the world and appear to have adapted their methods of operation to the modern context.

A transformational approach to conflict and Peace Education is suitable for this study, due to its ability to take societal and cultural issues into consideration and this

approach does not reduce the human element into mere statistics. It is highly apparent that there are issues surrounding the subjective requirements of Peace Education that make it difficult to apply the traditional scientific concept or the business project management ideals of replicability. However, the notion of replicability may be present within donor consciousness in relation to Peace Education projects due to the prevalence of replication and emphasis on replicability as a positive element of certain academic areas such as project management, physical sciences and psychology. This perhaps does not lend itself to projects that are more sociological in nature, but there is little to acknowledge the differences in terms of subjectivity and how this impacts replication within Peace Education projects. This is all further compounded by the fact that the contemporary world places heavy emphasis on transparency and accountability, particularly when large sums of money are being spent for peace-building purposes. Despite there being an apparent mismatch between the concepts of replication and quantitative metrics and peace projects, there is clearly need to accept that these are present in the psyche of donors and the academics who study such interventions. Indeed, although the literature has indicated that education *for* peace should ideally form the essence of Peace Education activity, this will unavoidably mean that projects that adopt this approach will be more contextual and subjective in their delivery and it will be necessary to adopt a methodological approach and some form of standardisation or metrics that will be able to take this into consideration. There is a danger, however, that embracing a fully contextualist approach would undermine the intentions of the donor and certainly brings the level of replicability into question. That being said, it is clear that the intentions of the donors are not always obvious or transparent and the literature has indicated that rhetoric and buzzwords may have crept into the project and donor lexicon; this further complicates the understanding behind replicability in the context of Peace Education. If this is the case and further research does reveal that rhetoric is in play, it may be wise to broaden the scope of future research to include similar terms such as ‘sustainability’ that recur within this sphere of peace and reconciliation studies. However, the literature review clearly shows the need for further research into the complexities of replication within the context of Peace Education and how this impacts on practitioners.

Chapter 3: Research Philosophy and Methodology

Introduction

This chapter explores the research philosophy and methodological approaches that will be adopted throughout the data collection elements of this research project. Drawing from the literature review chapter, basic ethnographic observations, further research around the existing body of academic work on methods and approaches to Peace Education, this chapter identifies and justifies the philosophical and methodological choices that underpin the research design and data capture, analysis and conclusions. The philosophic and methodological concern of ethics will also be discussed as part of this chapter, both as a note of compliance but also to serve as a record of practice for discussion in the later chapters.

This methodology chapter also considers the epistemology and ontology of the research. These are philosophical considerations which relate to the theory of knowledge and the theory of existence. These areas can be perceived to be the metaphysical discussions around the 'things' discussed within the research project. Although these are difficult and intangible elements to discuss, it is important from a theoretical viewpoint to establish how the various elements of this project are approached and understood.

In order to begin to tackle the question of replicability within Peace Education, it is logical to focus on the general nature of the topic at hand. As identified in the literature review, almost all of the constituent elements of this thesis are far from objective: 'peace' and 'education' are all highly subjective concepts within the context of this research area due to the intrinsic social/human elements involved. In addition, the poorly defined nature and lack of guidance pertaining to the requirements of replication add further credence to the subjective and reactive nature of Peace Education programmes. Indeed, the more we delve into the requirements for and the emphasis placed on the replication of experiments in the physical sciences, the concept of replication within social projects seems unobtainable if a like-for-like duplication of results is required. This chapter is therefore written from the perspective that the research questions at hand are categorically subjective in nature due to the focus on human beings as participants or 'subjects' and that inductive and deductive approaches are required to address the topic.

With the above in mind, this methodology chapter will commence by exploring the philosophical underpinnings of the thesis and will focus on the unique issues and challenges that face this type of research. Particular attention will be paid to the idea of the philosophy behind human nature and conflict and the wider issues of Peace Education. Indeed, we have already seen that Peace Education occupies an unusual space within peace studies and is frequently neglected in the wider research behind projects and the delivery of projects and interventions, a theme which mirrors some of the findings within the literature review. Further linking to the themes identified in the previous chapter, the methodology will also focus on the very 'human' nature of Peace Education and also explore the issues that arise as a result of this.

Moving on from this, the methodology chapter also explores the philosophy of replication and explores the tension between the scientific method in academia and the sociological realities of researching within what can be described as a social science. This section will also examine the universalist versus the contextualist argument and will attempt to identify a philosophical underpinning that will help to explain the concept of replication within Peace Education.

The chapter then progresses onto the methodological considerations of the research and data collection processes, including an exploration of methodological approaches to researching a subjective topic and the relevance of Grounded Theory in this thesis. It will examine the use of ethnographic approaches and their application to both the methodology and to the data collection process. This directly informs the approach to the research design as presented in chapter 4.

Before summarising, this chapter concludes by discussing the ethical considerations required for research of this nature.

3.1 Research Philosophy: Humans and Attitudes Towards Others

There is a large body of philosophical thought and research on *when and how* an individual develops their views and attitudes towards others and this can largely be pared down to the classic 'nature versus nurture' argument. Although Levitt argues that this is a gross oversimplification, this does serve to highlight the key differences in perception between the more psycho-social argument that the environment shapes an individual and the biology/genetics argument that genes dictate how an individual

develops (2013). This is an important area to consider, especially in an area of research which deals with people's attitudes and perceptions and a potential transformation through an educational process, not least as it suggests what will work in terms of successful and sustainable interventions. This is also a particularly controversial area, certainly in the prevailing western socio-political environment, where people feel entitled to self-determination and demand the freedom of choice (Gecas 1989:311).

The underlying philosophical argument stems from the concept of the subjectivity of human beings and whether or not people are born into a certain set of beliefs or viewpoints through their genetics, or whether or not these are developed as a result of socio-cultural surroundings. There is also a question of what level of study to look at when dealing with humans – if a macro level is chosen to study humans on a societal scale you may lose the micro level of individuality and uniqueness that humans enjoy. Indeed, within the academic area of ethnography, there are questions as to whether or not it is feasible to judge a single person's actions and experiences by their culture or societal place of birth in an attempt to objectify the subjective, so to speak. However, things are equally difficult on a micro or meso level and this idea can be flipped to question the feasibility of judging a society because of the actions of the few (Descola 1992:107). To compound these complexities, Smith argues that a notion of 'inherited' attitudes and beliefs, essentialism, is "ultimately unhelpful and destructive" as it is an easy way for individuals or groups to hide behind what they perceive to be their essence – their core construct of culture and beliefs (2001:33). Indeed, for Smith, essentialism is problematic as it creates an automatic bias in a person by forming an artificial mental preclusion which stops them from embracing change and seeing the good in differences.

The question of essentialism is a pertinent one as Peace Education often seeks to transform mindsets and challenge perceptions that individuals may have held from a very early age, 'inherited' or otherwise. If we take the notion of racial and ethnic difference, a prominent cause of conflict through otherness in the contemporary world, as an example, we can see that the development of feelings of otherness through stereotypes may form at a relatively young age, which seems to support the essentialist perspective. Maykovich posited that such views are developed in the early adolescent stage of development as a result of physical difference and some socio-cultural influences (1972). More recently, Pauker, Ambady and Apfelbaum conducted

a study to explore when racial stereotypes were formed in children and found that children as young as six years old demonstrate racial otherness (2010). They argue that essentialism plays a role in the development of mindsets and that people may naturally have specific untaught traits and mindsets that manifest themselves regardless of societal influences (Ibid). This is not unique to racial difference, either – essentialism is used as an argument to support a whole range of human difference, ranging from homosexuality to a person's predisposition to believing in a god figure. However, we do start to encounter some difficulty in applying essentialism to the social sciences, with Frankenberg, Robinson and Delahooke arguing that the philosophy is intrinsically tied to the academic field of biology and, in an attempt to essentialise concepts through science, we create barriers to the sociological understanding of the very same concepts (2000: 586). Focussing on the concept of childhood vulnerability and the implied notion of otherness that can be associated with a feeling of vulnerability, they argue that the expressions and actions of an individual may change in different contexts – just because a person is born in to a particular situation may not mean they are destined to always act in the same way in relation to things (such as physical differences) and that subjective, sociological factors play a part in to a person's responses. This undermines the idea that a person is born with an unchangeable essence and that external factors can play a part (ibid:608). Interestingly, there are further parallels to some of the issues identified in chapter one, the notion of essentialism can be seen to have roots in the philosophical thought behind geometrics, a more traditional physical science. Plato is accredited as being the first to argue that, if a shape has three sides, it must be a triangle because of its innate physical properties. To have the physical attributes of three sides and three angles mean that the shape's immutable *essence* can only be a triangle, as opposed to any other shape (DeLatamer and Hyde 1998:10). Although we must not get too preoccupied with tangents, it is certainly noteworthy that this particular philosophy draws from science, much like the notion of replicability comes from the academic study of the sciences. This combination could cause friction within a study within the broad area of social sciences as the scientific paradigms within which a researcher is required to operate means that much research of this kind will be deemed to 'fall short' in terms of rigour.

To bring this theory of essentialism back to the research topic at hand, and to return to the literature surrounding peace and conflict, there are some similarities to be found. For example, if we take Galtung's assertions that conflict is a part of human interaction

this, by extension, infers that conflict is part of the essence of humans. Resultantly, one could argue that essentialism helps to explain the existence of conflict as an everyday occurrence and this could enable researchers to establish targeted interventions based upon more biological (certainly scientific) methods. However, this brings us back to Smith's argument that essentialism is an unhelpful viewpoint as it fails to explain the many and ongoing instances of armed conflict and warfare in the current world; this might make sense if humans were universially and perpetually fighting over the same things, but the realities of the world are far too complex to generalise in such a way. So, if we reject essentialism to explain why conflict occurs, where does that leave us, from a philosophical standpoint? If we switch to what might be considered the opposite viewpoint, existentialism might offer a more appropriate understanding of conflict caused by otherness.

Existentialism, on its most basic level, can be seen as the antithesis of essentialism. Whereas essentialism promotes the idea that humans are born with particular views and dispositions, existentialism argues that humans are masters of their own free will and develop their viewpoints through their existence (Sanderson 2004:3). Sartre, probably the most well-known of the existentialist philosophers, argues that humans are born as a blank canvas and a persons' 'essence' can only be shaped by life experience (1947:18). In the context of peace studies, Page argues that existentialism means that there is no single objective 'truth' to being human and that knowledge can only be gained through experiences as opposed to being innately known or natural to people (Page 2008a:169). We can see a clear pattern here of existentialism arguing the case for human knowledge over biological determination. In this case, existentialism would posit that a person's perception of what they perceive to be 'the other', are learnt through their life and social surroundings.

With roots in philosophy and the social sciences, existentialism may be a considered to be a more natural fit for this research; however, there are a number of caveats which limit its usefulness within this research. Unlike essentialism, where experiments have been undertaken in an attempt to prove the theory, existentialism is much harder to evidence – after all, it is incredibly difficult to attempt to prove that any particular external influence has the sole responsibility for shaping a person's perceptions, potentially just as hard as attempting to show that otherness is existential. This is perhaps why authors such as Boulding call the use of existentialism in the social sciences a 'pseudoscience' which is unsuitable as an approach for examining concepts

such as conflict and war (1959:122). This perception is reinforced by a relative dearth of non-theoretical, more practical research into existentialism and its interpretations of conflict and otherness. That being said, there are a small number of cases where authors compellingly argue that existentialism can explain conflict. Ebohon, for example, posits that Nigeria-Cameroon Bakassi Conflict can be explained due to a culmination of influences stemming from post-colonial independence. To briefly summarise Ebohon's argument, it can be seen that the negative experiences shared by the countries involved led to the conflict occurring – their experiences through their existence was a catalyst for war. Although this research does not specifically include the notion of otherness or more interpersonal forms of conflict, it does present a compelling case for existentialism as a potentially plausible philosophy for existential issues underpinning armed conflict (Ebohon 2014). However, the application of existentialism remains an underexplored area the exploration of this would require significant research, which again limits its usefulness within the context of this thesis.

Although it could be aruged that existentialism can accommodate the notion of transformative education as it allows for personal change through an educational experience, 'pure' existentialism may not be a perfect match when considering the topics of otherness as a cause of conflict, be it non-violent or otherwise. Indeed, as seen in the relative lack of research to link existential to real-world incidences of violence, one of the main critiques of existentialism is that it is perhaps *too* philosophical and fails to address some of the more obvious differences that are a natural part of life and cannot be learned (Raskin 2001). This is a particularly tricky area when considering the topics of ethnicity and racism where differences may be more apparent on a visual or physical level; existentialism seems to suggest that racism is almost self-perpetuating because of historical, cultural or societal influences – something which can produce a lack of sympathy and lack of compassion if people do not choose to recognise such issues as negatives (Studebaker 2012).

Although existentialism generally aims to strive to improve humans and society, Studebaker argues that existentialist thought may actually make people *more* prone to conflict. He argues that existentialists who claim to have overcome or have transcended issues of otherness have unrealistic expectations of others who are unable to do so. This leads to a sense of superiority and the formation of another type of otherness based around 'those who can; and 'those who can not' (Ibid). There are some parallels here with social issues in the west. This can be seen, for example, in

the United Kingdom, with the issues surrounding the perception of those on welfare; those who have a positive existence through their working life and are better off often harshly criticise those who are perceived to be lazy as they receive 'handouts'. This again leads to an 'us' and 'them' situation which often involves issues of race and therefore brings us full circle back to the issues of otherness and the conflict that stems from this (Barton & Johns 2005). Given that the purpose of this thesis is to transform perceptions of otherness and not to exacerbate them, the issues surrounding existentialism therefore do not make it an ideal match with the topic of this thesis.

If essentialism and existentialism are not fitting philosophies for the nature of the 'otherness' that Peace Education, within the context of this research, seeks to tackle, where do we go? A further philosophical approach that may be relevant to this area is social constructionism. On a superficial level, social constructionism shares a number of similarities with existentialism through the notion that individuals' experiences are shaped by the world around them and are not strictly inherited at birth. However, there are some key differences in the nature of how the experiences inform development and, importantly how these are shared within societies. One of these differences is the notion that a person's experience is not just through various random encounters – it is a series of individual events and specific actions within these events that form our understanding of the world and it is within these that our perceptions are built (DeLatimer & Hyde 2001:14). Furthermore, our experiences are shared with others at an intersubjective level, meaning that events and actions can be perceived as others do in the same way and they are not unique to each person involved *(ibid)*. This helps to explain why feelings of otherness can arise within a society – whereas essentialism would suggest that people are born with an inbuilt perception of difference and existentialism would argue that individuals would react differently to events due to their unique experiences, social constructionism allows for a shared cultural-societal experience with regards to otherness.

The other relevant concept within social constructivism is that we are also influenced and shaped by the language we use. Social interactions require language, with the subjective notion of a community or society being constructed by the language we use. This is also fitting with the concept of otherness as the use of different language can feed directly into an 'us versus them' mentality; if someone else is using very different words or language to describe what is familiar to you, they become 'the other' (Burr 2015:62) Social constructionism also appears to align with Lederach's views on conflict

when he argues that conflict manifests through the meaning and interpretation individuals attach to action and events (1995:8). This is further reinforced by Mengstie who argues that identities can be constructed and deconstructed by societal influences and that education plays a critical role in assisting this, something which will be covered in more detail in the next section, 3.2 (2011:8).

If we accept that the human attitude towards others and otherness is based upon a shared, intersubjective, societal attitude towards difference, this gives us a solid foundation to which we can start addressing the types of intervention that might go about changing or transforming these perceptions. Although social constructivism may not be the philosophy that underpins the primary data collection, which has a more specific focus on Peace Education, it has been helpful to establish that this is against a backdrop of human subjectivity, rather than a form of human biological determination.

3.2 Research Philosophy: Peace Education

As we have already seen, the philosophical questions relating to epistemology and ontology pose complex challenges to research in this area. Humans are subjective beings and are affected by shared, societal influences. Looking now at the concept of Peace Education, there are two major and fundamentally differing elements at play which introduces a different dynamic to the specifics of this research topic; one relating to 'peace' and one relating to 'education'. On top of this, there is an additional ontological challenge of dissecting the essence of Peace Education; indeed, within the literature review, it was established that Peace Education is a general term that can have at least two differing connotations, depending on the interpretation. Indeed, there seems to be split in perception as to the function and nature of the activity, with education *for* peace (inferring active learning outside of the classroom environment) and education *about* peace being potentially seen as less favourable due to its standardised curriculum-based approach. Although the literature review indicates that a transformational approach to Peace Education is preferable through the lens of conflict resolution and reconciliation, this thesis aims to understand Peace Education's ability to deal with replication.

The literature review has already discussed and explored transformation theory; this has been proved useful in terms of providing an understanding of the aims of Peace Education. Transformation theory can be seen as a unifying approach to understanding

practice ‘in the field’, as it addresses both the ‘peace’ and the ‘education’ elements of the research topic. However, we face a philosophical challenge when we ask an interesting yet fundamental question; where should a researcher turn to when focussing on the philosophy *behind* Peace Education: towards peace or towards education? Although both areas share humanistic and transformative qualities through focussing on the combatting of social problems through inclusive, non-violent endeavours and the promotion of positive ideals, the philosophical ideologies that underpin the two areas are different in scope and nature.

In relation to ‘peace’, there appears to be a historical and recognised lack of attention paid to the philosophical underpinnings of the phenomenon of Peace Education, particularly when compared a relative wealth of religious and philosophic sources of the study of the concept of ‘peace’ or the conditions of ‘peacefulness’. We have already seen that practitioners and theorists favour a transformational approach to peace and that Lederach argues that non-violent forms of conflict are a healthy, normal part of life. Indeed, there is a general, almost universal, acknowledgement that violent conflict is ‘bad’ and that conditions of peace are the preferable alternatives to conditions of war (Lederach 2003:26). However, beyond this, we see a gap in the reasoning as to *why* this might be the case. It has been hypothesised that this may actually be due to the wealth of historical religio-philosophical writings on peace, but the result of this appears to be a dearth of academic works relating directly to peace and philosophy (in the non-religious sense), where perhaps one might expect a far more substantial body of literature to exist. Galtung, in particular, observes a “dephilosophizing” [sic] of peace research, with researchers moving towards looking at peace with a security lens to tackle peace on a more direct, practical and political level (1975:171). For Galtung, this is negative due to a focus on armed conflict as opposed to a sense of peace (ibid). Other authors have echoed this, with Page noting that at least three key theorists (Galtung, Calleja and Blake) have called for more work in this philosophical field over the last five decades (2008).

This is quite puzzling in the context of Peace Education as theorists, practitioners and researchers promote the benefits of Peace Education, but without a strong context of “established philosophical traditions” to justify these views (Ibid). Of course, there are certain organisations which use religion as their philosophical basis, with major international organisations such as the Quakers and Muslim Aid who draw from religiosity as a philosophical underpinning for their work, but Petersen argues that it is

not sufficient to characterise the approach of religious NGOs and Peace Educators as it does not necessarily play a role in the work they do or how they deliver projects (2010). There may also be an element of taboo around the concept of religion in education, with a perception that religion is too essentialist and prone to causing disagreement, particularly on an international scale and within development and aid environments (ibid). Beyond this, if we consider a what factors make a project successful, it cannot be claimed that all elements are unique to religions – indeed, many facets will be based upon practical considerations as opposed to religious and theoretical approaches.

Page postulates that there is a paradox in this respect for practitioners of Peace Education, regardless of their religious views; "those involved in Peace Education tend to be already convinced of its importance and see the reasons for Peace Education to be self-obvious" (2004:11). This poses some interesting challenges to this research project. It has already been established that many of the areas within this thesis are open to interpretation, and it would be beneficial to draw from an established body of theory and philosophy, if it exists. The lack of authoritative writings on Peace Education philosophy also opens the door to further research that goes far beyond the scope of this PhD thesis; indeed, in this particular context, the topic could easily form the basis of an entire PhD on its own.

So, what are the solutions? On the one hand, we could just simply accept the transformative practices that are put forward by contemporary academics within the academic field- that Peace Education exists for the benefit of society and that it is society that shapes perceptions (from a social constructionist viewpoint). However, to do this would go against normal academic convention and could undermine the quality of the thesis. On the other hand, we can look towards adapting the philosophical ideologies of education towards the ideals of Peace Education; doing so would also solve the initial dilemma as to whether or not to 'side' with peace or education in terms of philosophy and methodology. Fortuitously, there are precedents for such an approach; as Campbell (1995) notes, John Dewey argued in favour of intertwining philosophy and education and created his theory of progressivism through combining the philosophies of learning and the philosophy of liberal democracy. Page also recognises the benefit of synthesising education-based philosophies within this area of research and offers a number of potential solutions for future research. He proposes that it would be best to divorce the study of Peace Education from the wider peace-

related concerns of advocacy and international relations; this again helps us lean towards the philosophy of education for the purposes of this research (2008). Gorad and Taylor also argue that cross-disciplinary approaches that draw from both social sciences and education studies are a natural fit, and the strengths of both can be combined to create what they see as a 'third movement' which, despite presenting some ontological and epistemological challenges, is a viable approach (2004).

When separated from the idea of 'peace', the philosophies underpinning education mainly appear to relate to how students are taught and the concept of knowledge transfer and/or the changing of perceptions. Sadker and Sadker (2005) highlight this by breaking down the philosophy of education into two major camps – teacher-centred philosophies and student-centred philosophies. In light of the issues identified in the literature relating education *for* peace and education *about* peace, it would appear that these viewpoints fall in-line with the latter; a more classroom-based approach. We have seen that such viewpoints clash with the preferred methodology, with Galtung highlighting the shortcomings of so-called "school peace" (2007:27). In terms of the notion of scientific replication, the teacher-centered approach to learning may result in more controlled conditions which could lead to a relatively easy measure or replication; research could be undertaken to show how replication can be achieved by using specific teachers or teaching materials. However, the teacher-centered philosophy of education is particularly at odds with the idea of education *for* peace as it concentrates on concepts such as essentialism and perennialism, which are arguably more objective approaches and, as such, are partially at odds to the transformational approach that is used by proponents of Peace Education and project practitioners (Sadker & Sadker 2005). It is also at odds with the previously identified subjective nature of Peace Education processes - indeed, the more conservative idea that knowledge is rigid and education should be attained through reading do not sit comfortably with the topic at hand. It is also very difficult to reconcile the idea that knowledge is 'fixed', with the writings of Lederach and Galtung both arguing in favour of approaches that embrace structural and cultural issues, which vary from geographic region to region. This again may be linked with the concept that many of the very traditional concepts of peace and education all seem to stem from physical sciences and mathematics, where there is a greater ability to control variables and elements of universality exit. However, the fact still remains that it is difficult to enforce a sense of universalism on to humans as individual and subjective entities, particularly when issues such as conflict and violence occur.

Although still rooted in the concept of education *about* peace, the student-centered philosophies do, however, offer a slightly more relevant viewpoint on the philosophical nature of learning. Progressivism, existentialism and social constructionism can be identified as the three major philosophies behind the student-centred approach; of these, social constructionism seems to be the most logical fit with the thesis topic at hand (ibid). Although a progressive philosophy does have merits within the context of Peace Education, the idea that education should be more student-led does not mesh with the approaches to Peace Education as proposed by Galtung. In the context of dealing with 'otherness' and if deep social problems are present, the idea of the participants/students taking the lead seems unwise and could lead to a phenomenon that Labaree describes as "social reproduction" as opposed to "social opportunity" (2005:288). Social reproduction is particularly undesirable within Peace Education as it serves to reinforce the social norms and may end up reinforcing stereotypes and otherness as opposed to providing the participants with the opportunity to change and transform; within the context of Peace Education, there still needs to be some element of disruption to the status quo to achieve the transformation and the repetition or reinforcement of the dominant culture or discourse may not facilitate this. Indeed, if we can agree that the findings within the literature review are accurate and that the aims and essence of Peace Education are to transform attitudes and to overcome the negative perceptions of 'the other', then a reproduction or continuation of the underlying social issues is certainly not a desirable outcome. This also links back to the concept of mediation; although the literature review showed a clear difference between mediation and Peace Education, there is still a structured approach taken the peacebuilding – it is not entirely student-led. By removing the role of the mediator or instructor, there is a real risk that an anarchic situation will arise – if two or more parties are already having difficulties in dealing with conflict and the instance of violence is likely, it would not be wise nor conducive to force these parties together in the hope that they will be peaceful without guidance.

Building on this philosophy is the concept of reconstructing what has already been learned and embedded as a result of social constucts. With the focus being "on alleviating pervasive social inequities and, as the name implies, reconstruct society into a new and more just social order", social reconstructionism appears to closely reflect the transformative ideals of Peace Education and, fortuitously, this has strong ties with social constructionism that we previously explored in relation to otherness (Sadker and Zittleman 2010:284). This is particularly relevant if we accept that themes and notions

of otherness, as social issues, “are rooted in misinformation and thrive in ignorance”, a common theme in deep rooted societal and structural conflict (ibid:285). Schiro argues that the nature of education means that it has the power to help people understand social problems and to “envision a world in which those problems do not exist” – a viewpoint which is well-aligned to the views of theorists such as Galtung and Lederach and, again, continues the theme that conflict through otherness occurs on a social level, with individuals being influenced by society (2008:134).

Another facet of the social reconstructionist approach is that it is necessary to be ‘revitalised’ – it is a methodological challenge to work with the same approach (ibid). This philosophical view is useful as it acknowledges that society changes and embraces the subjectivity surrounding the topic – it is not sufficient to assume that the same approaches can always be taken. There are some flaws in this ideology in the context of this research, however. There is still a general assumption that learning will primarily take place in the classroom, which again associates the philosophy with the less preferential concept of teaching *about* peace as outlined in the literature review, and the connotations of the output being restricted to a curriculum or institutional norm. Also, the acceptance of sociological subjectivity and the need to revise and revitalise approaches does align this education philosophy to contextualist ideology. As outlined in the literature review, this approach reduces the emphasis on replicability, which may be seen as problematic to donors and also to academics from a scientific background. That being said, there is certainly scope for this ideology to be adapted to embrace the transformative concept of learning *for* peace in order to more closely align to the ‘peace’ element of the thesis. Therefore, if we can accept that the arena in which the learning will take place may not necessarily be constricted to a classroom environment, a social reconstructionist view on the nature of education is a good fit for the understanding of Peace Education within the context of this research. Indeed, the concepts of transformation of perceptions is seemingly comparable to the ideas of social reconstruction – the changing of individual perceptions and mindsets occurs through a reconstructive process, which addresses problematic social norms with an aim to prevent conflict becoming violent.

3.3 Research Philosophy: Replication

Moving beyond the philosophy of Peace Education, it does become necessary to revisit the idea of replication, a facet which was introduced and discussed within the literature review and, yet again, poses a real challenge to this research. Indeed, as replication occupies a difficult space within the context of this research, it is important to understand exactly what we are dealing with, not least due to the relative scarcity of information relating replication within the field Peace Education.

As a starting point, we do have a dilemma. If we accept that societal influences shape the human perception of difference and otherness, and a social reconstructionist philosophy offers a suitable understanding of Peace Education within this research, this has wide-reaching implications for the understanding of replication in the same context. As previously discussed, replication has its roots in the physical and natural sciences, where it is possible to create and control measurable conditions in which replication or repeated outcomes can be achieved. The first major philosophical assertion that needs to be made clear is that this research is not dealing with the biological concept of replication, a term which is heavily related to the biological reproduction. Although this is a dedicated and extensive set of works on this topic within the academic field of biology, this strays too far from the focus of this topic and also brings back some elements of essentialism, which we have already established as an unsuitable philosophical viewpoint here. Secondly, the second assertion that we must make is that replication is not strictly limited to the physical and natural sciences and that replication can be obtained, in some form (albeit however limited this may be), in the presence of subjective elements and the need to operate contextually. On a more practical level, as we have seen in the literature review, donors appear to wish to see elements of replicability within Peace Education projects; the social sciences must there be able to (or at least find a way to) accommodate it on a philosophical level.

We have previously identified two fundamentally different approaches to replication which can be broadly described as universalism and contextualism. So far, we have repeatedly seen an element of subjectivity across the research topic and so it would not make sense to pursue universalism as a philosophical underpinning for this research. Although this would offer the simplest solution to the question of replication in that it allows for a scientific approach to be employed, Oudenhoven and Wazir's assertion that adopting such an approach is a poor fit for the third sector appears to resonate with the general themes identified in the literature review and it would be

difficult to work alongside the notion of social reconstructionism (Oudenhoven and Wazir 1998). It must be pointed out that there is a compelling psychology-based argument that the human mind works in the same way across the globe and that the influence of issues such as culture and society occur on an individual level and so a constructivist approach is a viable alternative in a social sciences research context (Hwang 2006:75).

We must accept that, in this particular area of study, any form of replication is going to be heavily influenced by context, the social and behavioural elements, and not by the general cognitive condition of the human mind; arguably, the subjective issues of cultural/societal mentality are of more value to this research. Moscovici calls this subjective environment a "consensual universe" – an arena in which the social dictates reality and where a 'common sense' approach should supersede a more rigid scientific approach (2001:143). Indeed, it is not possible to find or create a "reified universe" within this area of investigation and to do so would introduce artificial elements to the Peace Education process; there are simply too many variables and too many subjective elements (Ibid). Although primarily discussing psychology, Moscovici's assertions can be applied here to discount the use of universalism in this context. Given that there is a suspected mismatch between what donors require from replication and how practitioners interpret replication, it might be the case that donors may have a more 'reified' view of the 'consensual' conditions in which Peace Education projects are delivered. Indeed, this might also be supported by the fact that processes and tools such as project management seek to control variables in order to obtain an accepted output. There are again parallels here to metrics within academia and the notion that everything can (and should) be benchmarked through a 'gold standard', under the assumption that everything is universally comparable. Although there is purely hypothetical at this moment in time, this is something that is becomes further clarified during the data collection process, although this will not be explicitly covered within this study.

As we have already identified in this chapter, there is no universality in the understanding of replication within the context of Peace Education, indicating that there is no single 'truth' behind its meaning. This would indicate that, perhaps, we should avoid seeking a 'one size fits all', monolithic approach to replication. In this light, DeRose argues in favour of the contextualist approach, emphasising the relativity of truth (2009). Although writing from a socio-linguistic background, his viewpoint has

resonance here: In the absence of a fixed understanding of the meaning and nature of replication and in the presence of multiple actors (donors, practitioners and, potentially, beneficiaries), the 'truth' of replication must be open to interpretation. The benefit of adopting a contextual approach here is that it allows us to take multiple viewpoints into account, without having to preclude or discredit any single viewpoint. This is particularly useful for an investigative thesis such as this as it supports qualitative methods and Grounded Theory, something which will be explored in more detail in the next section of this chapter.

Interestingly, there is some support for the concept of contextual replication from the sciences, on a philosophical basis. Popper puts forward an argument for 'approximate repetition' in which he argues "...replication is approximate… repetition B of event A is not identical with A, or indistinguishable with A, but only more or less similar to A." (1959:420). He argues that replication through pure repetition is inappropriate and it is naïve of academics to think that wholesale replication is always achievable or desirable (Ibid). Mantzavinos also supports this notion, placing emphasis on the human factors in replication, even of scientific experiments; arguing that human actions will inevitably result in the formation of different and varying hypotheses (2005:97). Indeed, an element of rationality is required by scholars when dealing with issues relating to replicating, especially when some of the components or outputs are not easily observable (ibid).

Although there are a number of vocal critics, notably from the sciences, of a more contextual approach, (particularly in terms of epistemology and research philosophy) it must be reinforced that this research is firmly rooted in the social sciences in which context can play a considerable role. It is accepted that contextualism does introduce complexities stemming from the ambiguities that subjectivity includes, which does make it difficult to come to a definitive solution to the 'problem' at hand (McLoon 2015). However, this research is exploratory and is not seeking to argue that there is one universal approach to replication within Peace Education and therefore embraces the idea that context plays a role within the understanding of replication of these projects and interventions. The notion of approximate replication also seems to be quite relevant to the research topic as it may well be the case that the notion of replication within Peace Education is not necessarily concerned with a wholesale 'like for like' replication, but rather an approximation of the approaches and outputs to projects.

3.4 Methodology

Taking into account the philosophical, ontological and epistemological consideration outlines in sections 3.1, 3.2 and 3.3, we will now move on to look at the practicalities of the methodical approach that the research will take. It has repeatedly been reinforced that the nature of the topic is very much subjective and so the research methodology must reflect and accommodate this in order for the research to have any meaningful outputs and validity; it would certainly not be appropriate to undertake a quantitative study, for example. In the case of this research, the main intended outputs are to explore and to understand the reasons behind the requirement for replicability in Peace Education programmes and to offer potential solutions/theories relating to the question of replicability and its relationship with Peace Education programmes.

3.4.1 Considering an Ethnographic Approach

As part of the very early stages of the research, an ethnographic approach was taken in order to assist with the understanding of the scope and nature of the topic. Practical, primary experience of the delivery of a Peace Education project was gained in order to help with the formulation of the methodology chapter under the assumption that "the researcher can best come to know the reality of an organization by being there – by becoming immersed in the stream of events and activities, by becoming part of the phenomena of study" (Evered & Louis 1991:11). This was also conducted in order to avoid the notion of 'academic disconnect' which is a common criticism of research which is undertaken within the 'bubble' of academia with no grounding in the practicalities of the topic at hand. This also serves to legitimise the research by helping to address "the gulf between rigour and relevance" (Panda & Gupta 2014).

This "inquiry from the inside" approach assisted the researcher in understanding the demands and practicalities of running a Peace Education project on an operational level and also gave basic insights into the participant experience (Ibid). Although this hermeneutic approach was not ultimately suitable for the data collection for this thesis as it was not possible to spend extensive time with multiple Peace Education project practitioners within the time limitations imposed on PhD students, it was felt that the experience would be valuable towards the general understanding of the topic, particular in focussing the literature review, methodology and also the ethical considerations. The researcher spent approximately one month (in total) with the 'Shore to Shore' Project, spread across two main project deliveries held in 2012 and in

2013. This was a nascent project delivered by The Religious Education and Environment Programme (REEP) which aims to promote cultural exchange and interchange between young Muslims in Morocco and young Christians in the United Kingdom. Although packaged in the style of religious social programme, REEP's approach to the 'Shore to Shore' programme clearly adopted a transformative, active educational intervention approach designed to transform perceptions of the other (in this case, demystifying Christianity and Islam). With a motto of "contemplate, co-operate, create", the focus of the project is activity-based learning that gives participants an active experience, often around the five senses, in order to bring the messages of mutual respect, understanding and co-operation to an immersive and comprehensible level for all (REEP 2012).

This first-hand experience reinforced the subjective nature of Peace Education programmes and particularly highlighted the existence of "multiple realities" as well as confirming the concept of a 'consensual universe' within social science research (Hogan, Dolan & Donnelly 2009:43). In particular, a gap between intent and reality became highly evident – the 'on-paper' intentions of the project management and delivery team were often quite different to the practical 'on the ground' realities of the actual delivery, revealing many challenges that practitioners faced when delivering such programmes. Operationally, this often resulted in an array of outcomes – on some occasions, the participants understood the activities far quicker than anticipated and so did not require as much time to 'teach'. Conversely, there were other occasions that required some 'on the fly' rethinking of activities in order to ensure that the underlying message was understood before the main activity could commence. Therefore, elements such as teaching plans that are common in the education system in the UK were more used as guidelines than an exact template for the activities. This also highlighted the subjective nature of delivering such a project; for example, some elements of the activities and messages had to be changed to suit the nuances of both the British and the Moroccan audiences; the use of dance, for example, seemed more naturally suited to the Moroccan participants, whereas some of the historical elements, such as Shakespeare, were more widely understood by the British participants. This seemingly reinforces the idea that a project cannot be delivered in the exact same way across multiple locations without the need for adjusting the content for contextual considerations.

Due to the scope of the project and the importance of separating out the experience from the main body of primary research, no elements of the 'Shore to Shore' project will feature within the data collection chapter of this thesis, but the experience of monitoring the project's delivery offered an insightful backdrop to this research and also helped legitimise the thesis for the researcher so that the PhD was not merely a detached piece of academia, a notion which will be discussed further in 3.5 - the ethics section of this chapter. As a point of ethical compliance, the researcher's experience with this project was submitted as a separate research project, for which an evaluation report was written. Ethical approval can be found under project reference P3699 on the CUEThics system (also see Appendix 1). Permission was granted to acknowledge the project within this research, but not for primary data and project critical documentation to be shared.

3.4.2 Grounded Theory

Having now explored the philosophical underpinnings of this thesis, it would be illogical to attempt to pursue any methodology which does not allow for the context-specific, social, elements of the research. Given the nature of what is hoped will be discovered as part of this research, it is not prudent to apply a positivist, scientific-style approach to this thesis as the number of so-called 'observable facts' are limited and there are indeed likely to be few 'certain' or 'fixed' facts. An interpretive, qualitative methodology is therefore required as this more easily allows for the subjectivity of human nature, including the social/cultural impacts on mentality. Having undertaken a limited primary experience of being involved in the delivery of a Peace Education project, an ethnographic approach may be suitable for a longer-term study if given sufficient time and resources to conduct thoroughly, but is ultimately not suitable nor realistic for this thesis. Indeed, given the nature of the research topic, such an approach may cause issues with ethics, something which will be discussed in more detail in section 3.5.

Allowing for contextuality, an interpretive methodology can be seen as being predominantly qualitative in nature; Schwandt describes interpretivism as being the description, decoding and translation of data in order to come to a theory (2001). Although numbers and statistics may factor into the research, the main focus is on words and finding meaning within. This is perhaps an overly simplistic view on interpretive methods as these are far more than the gathering of qualitative data - as Klein and Myers assert: "our knowledge of reality is gained only through social constructions" (1999:69). This indicates that it is not sufficient to only perform

interviews and gather information and data through tools such questionnaires and surveys; detailed research to understand the nature of the research must also be performed in tandem in order to fully understand the subjective focus of study. Whereas natural scientists can use experiments to test theories around objective data, this is not appropriate within a piece of research of this nature. Hence, a wide body of knowledge, which includes the literature review, is required for a deeper understanding of the topic at hand.

With an interpretive approach in mind, there are several methodologies that might be considered. Gorad and Taylor put forward what they call a 'third methodological movement' to combine educational and social sciences research methods (2004). They posit that educational studies are generally more quantitative in nature (with similarities here to the incidences of metrics within academia) and social sciences are more qualitative. They argue that it is feasible to combine the two to create a coherent methodology as a form of mixed methods, which may be of relevance to this research due to the nature of it spanning both education and social sciences (ibid:142). However, they also argue that the social sciences are perhaps too keen to embrace the subjective and that quantitative elements are required to align research with quality criteria (ibid:38). Additionally, there are some major drawbacks to using a combination of methodologies. Teddie and Tashakkori note that the use of mixed methods can open up new avenues to research, but there are issues with ontology and there is a lack of research to properly define and academically justify mixed methodologies in this area. Indeed, they argue that, although mixed methodologies have the potential to work well, extra care has to be taken to properly define the nature of the methodology and not to simply 'cherry pick' the most convenient elements from either side (2010:15-18). Gorard and Taylor themselves acknowledge that theory is a large barrier to combining social and educational research methods. They argue that educational methodologies usually concern themselves with practical issues such as class size and the student-teacher relationship, which often misses out on the ability to theorise in a philosophical sense. Interesting, they also note that, in education, funders of education (taxpayers, charities, politicians etc.) are not interested in the theory behind education – they simply want to know what works at the best price (2004:155). This has some interesting parallels with some of the issues raised in the literature, so it is certainly noteworthy to see this issue recurring when discussing methodological concerns.

Although the prospect of using a mixed education-social sciences research methodology is intriguing, there is perhaps further work required in terms of the research behind this particular approach in order to make this a viable mixed method. Within the confines of this thesis, there is still a need to embrace the subjective within this research and if the introduction of the educational methodology seeks to rationalise this by aligning it to concepts such as scales and metrics, this may not be the appropriate tool for work of this kind. Therefore, an alternative methodology must be explored, and one such candidate is Grounded Theory. At a most fundamental level, Grounded Theory aims to generate or discover a theory or idea from "'from data systematically obtained from social research" (Glaser and Strauss 1967:2). Strauss and Corbin suggest that the use of Grounded Theory is ideal for gathering data relating to interpretive experiences within subjective contexts, which makes it a good match when considering the initial findings in the literature review and the philosophy sections of this thesis (1990).

Grounded Theory also has an established history within the academic field of social sciences, which lends itself to peace and reconciliation studies. Tucker argues that Grounded Theory is important for theory generation and that it encourages research to go look at new areas, rather than keep having to revisit the basics of research. He argues that, by drawing from existing literature, using Grounded Theory allows academics and scholars to draw from the community to form new ideas (2016). Indeed, perhaps the most significant benefit of adopting Grounded Theory is its ability to deal with emerging trends and changes in the data, which is highly useful for a thesis of this nature. This also relates back to a need to generate something that challenges the dominant discourse rather than reinforcing the norm. In addition to any case studies and primary data gathered, Grounded Theory allows the literature to act as a data source, which can be continually compared and contrasted against this primary data (Glaser 1992). This is also particularly helpful for the timing of this work; written between 2012 and 2018, a huge amount of work has been developed and published on the topic of replication, both in terms of the perceived replication crisis in academia and in terms of providing contemporary examples of Peace Education programmes and how they deal with replication. In the scope of Grounded Theory, the data itself is providing the direction of the analysis and theory making, making it possible to review the data and to make adjustments throughout the data gathering process; if something 'unexpected' occurs or new, interesting information becomes available due to the

subjective, human, element of the data, then the use of Grounded Theory allows for this to be explored and included within the scope of the thesis. The ongoing analysis that is adopted through the use of Grounded Theory also permits case studies to not only act as data sources, but as tools to inform and direct subsequent case studies in order to develop answers to the research questions.

Another feature of Grounded Theory is the necessity for the researcher to be sensitive to the data and to have as few predetermined ideas as possible. As there is little in the way of previous research on this topic, there is less pre-existing information available to influence the researcher's views in the lead up to the data collection. The literature review is essential in terms of informing the direction of the research, but Dey (1999) argues that this creates an 'open mind' so that the researcher is not going in with an 'empty head'. On a similar theme, although this Grounded Theory methodology might appear to be in direct conflict with the approach documented in section 3.4.1 with first-hand experiences being gained through the 'Shore to Shore' project, this too was to ensure that the researcher was not going in without some relevant primary experience at the topic at hand. Although the two methods are not being combined within this study, Bamkin, Maynard and Goulding used this unusual form of mixed methods to some success in educational study on mobile libraries, noting that the approach allowed them to gain a different insider perspective on the research, whilst not influencing the patterns that emerged through Grounded Theory analysis (2016:229). It is recognised, however, that the presence of a researcher within a project can indirectly (or indeed directly) influence research through their interaction with participants, which is again one of the primary reasons as to why the information and observations gathered in section 3.4.1 will not be used within the results of this data.

Finally, Grounded Theory has the benefit of employing a cycle of both inductive and deductive methods through the use of coding. Under Strauss and Glaser's original iteration of Grounded Theory, data is gathered in order to build theory or a hypothesis, which is followed by deduction to test this theory. It is acknowledged that there are various critiques of utilising this theory and there is some debate with regards to the deductive element of the version of Grounded Theory to be used in this research, with writers such as Melia arguing that the researcher-led coding of data into strict categories undermine the purpose of the data exploration and artificially leads analysis (1996: 376). This critique is valid, but the coding of data is perhaps unavoidable when

dealing with the amount of information that presents itself within semi-structured interviews; without coding, it would be incredibly difficult to manage and analyse data in a meaningful way. Again, given the number of subject variables within this research topic, the adoption of this particular strand of Grounded Theory appears to be a solid methodology to adopt in order to tackle the issues pertaining to replication and Peace Education. Due care will be given when coding the data, to not artificially lead the data analysis through the heavy-handed use of coding by the researcher.

3.5 Ethics

Before moving to the exploration of the data collection, it is appropriate to discuss ethics. This is important, particularly as this research involves the participation of living human subjects and directly influences the research design, which is covered in the next chapter. In addition, this thesis explores replicability and one of the aims of this piece is to analyse how replication is dealt with in academia. Although discussed at more length in the final chapter (see section 6.3), the ethical procedures can impact how research is replicated and how anonymity and confidentiality can be balanced with transparent research.

Extensive ethical considerations were made when considering the research tools and approach of this thesis; this is not only to protect participants of the primary research but also to ensure that the research is relevant and promotes peace interventions as a positive. It is also to ensure that, from an academic standpoint, the researcher does not interfere with the delivery of Peace Education projects (as an ethnographic approach may inadvertently do), but to contribute to the better understanding of replication within such activities. Atack notes that scholars of peace studies have a duty to ethically contribute to raising awareness and increasing knowledge about transformative peace interventions (2009:50). This also aligns with the concept of virtue ethics, something which Page argues promotes the value of social intercourse and the pursuit of civility and co-operation (2008a:55).

As noted by Brewer, studies in the field of peace and reconciliation are often seen as high risk, if not to the researcher, then to the participants involved. Arguing that “ethical practice requires consideration given towards publication, dissemination and writing style, as well as discharging the ethical responsibility to return something back to respondents”, it is therefore important that this piece is written both constructively, to

benefit the participants, and carefully, so as not to cause unforeseen consequences (2016:10). As previously discussed, it is not the aim of this research to criticise Peace Education and any actors involved; it is an exploratory piece which intends to focus on one very specific and under-researched area. That being said, it is acknowledged that research of this nature may cause relationship and reputational damage between donors and practitioners, if not handled with sufficient care. With this in mind, steps have been taken to anonymise respondent data within the analysis and the appendices. Wherever possible, all personal information and information pertaining to specific project titles, country names and other geographical data have been omitted and a generic term substituted in brackets. Any sensitive data has been removed and all respondents were given the ability to request that part or all of their interview be omitted in the final version of this thesis. Indeed, two individuals exercised this right and this is something that will be explored later in this thesis.

Ethical approval was sought through Coventry University's 'CUEthics', a specialised system which sees all research proposals scrutinised by an ethics committee, with details passed back to the student on an anonymised basis, therefore reducing the risk of bias through institutional familiarity. Ethical clearance was sought multiple times throughout the duration of this project in order to ensure that the project met the university's requirements. The initial scope of the project was cleared as an acceptable medium risk project in March 2013, when the original scope of the PhD was to include primary data collection through interviews with both donors and practitioners. The secondary background research took place as a result of this initial approval. Subsequently, a reframing of the PhD to focus on practitioners (as opposed to donors) occurred in tandem with a change in the 'CUEthics' system, which resulted in the research project being resubmitted for approval in April 2015. Under the new system, the project was initially deemed high risk due to qualitative interviews being conducted with persons who might be perceived to be at risk. Upon clarification of the nature of the study through a further review of the documentation, particularly the consent forms, by the Ethics Committee, the project was again accepted as medium risk. The full ethics-related documentation can be found in Appendix 1 (see A2), which includes the latest certificate of ethical approval from Coventry University. For the purpose of transparency, it is noted that the ethics certificate was re-issued in October 2017 to take into account the surname change of the researcher from 'Evans' to 'DeWinter'.

The issues relating to persons who may be at risk related to the use of primary interviews for the purposes of data collection. No participants were coerced into participating and were given the ability to 'opt out' of the process or to have their data removed from the study within the specified timeframe. As the focus of the thesis is specifically related to replication within Peace Education projects, the focus of the study was on donors and practitioners of projects and no vulnerable or dependent participants were asked to provide data. Although the topics of discussion may be sensitive due to the nature of the Peace Education and the related projects, the data has been sufficiently anonymised from the transcripts and analysis and therefore should not be perceived as damaging or discrediting to reputations; there is, arguably, no need to share sensitive Peace Education project-related data within this thesis due to its exploratory nature. Through the use appropriate tools, permissions were sought from all participants and anonymity is ensured as far as is realistically possible. The original scope of the thesis initially envisioned giving participants the option of remaining anonymous or being identified within the research. This was perceived as problematic by the ethics committee and ultimately not adopted. Wiles et al. suggest that the academic concepts of confidentiality and anonymity may not be universally understood in other contexts; therefore, in order to minimise misunderstanding, participants were notified of the anonymity within the study (2006). The issue of deductive confidentiality has been acknowledged and, although steps have been taken to reduce the occurrence of this within the transcription process, it is accepted that those who have an in-depth knowledge of Peace Education programmes within the UK may be able to make an educated and informed guess at who the respondent was. Kaiser notes that this is a hazard within qualitative studies, one that can pose ethical quandaries (2009). Suggesting a number of approaches to tackle this phenomenon, one of Kaiser's suggestions is a "dominant approach" whereby the researcher removes identifiers in order to create a "clean" data (ibid:1636). This concept will be discussed in more depth within chapter 4, the research design, but this 'dominant' approach to data cleaning was selected in order to decrease the likelihood that participants could be identified from the transcriptions and analysis. Information about anonymity was also included on the Informed Consent Form and Participant Information Sheet (PIL).

All consent forms, information sheets, interview plans and questionnaires were also submitted and ratified via the 'CUEthics' system; these are detailed in the next chapter. As a final note on ethical considerations, all signed and completed consent forms are held securely and have not been included in the thesis due to the fact the forms reveal

identifiable information on the participants and inclusion would undermine anonymity. Otherwise, all ethics-related forms and certificates can be found in appendix one (page A2) of this supporting volume of this thesis.

Summary of Chapter 3

There are many complex elements to consider when addressing an area in which most of the constituent parts are subjective. To try and bring focus to the philosophical assumptions behind this research, we have considered the lack of specialised research relating to peace philosophies and have acknowledged that a social reconstructionist approach to education generally fits the findings of the literature review. We have also found that the research operates in a 'consensual universe' in which the 'truth' to be replicated is not universal. As the initial background research indicates that social and cultural influences can make the delivery of Peace Education projects context-sensitive, this research must be able to accommodate the fact that multiple viewpoints on affecting as replication are likely to be present. Beyond this, this research must also be able to accommodate the notion that an objective activity, the act of replication, might also be able to exist within the more subjective academic study of Peace Education.

In terms of methodology, although an ethnographic approach was initially taken to develop the researcher's understanding of delivering a Peace Education project, this is ultimately not a suitable approach to take in the context of linking replication to Peace Education. Instead, this chapter has suggested that a Grounded Theory methodology be adopted in order to allow the findings of the research to inform its direction and analysis due to its ability to draw from other literature and also take into account a range of data sources, even as the knowledge base is being continually added to and expanded.

Finally, ethics were considered from a number of perspectives. On the one hand, this study seeks to protect all participants from harm and any form or reputational or relational damage. However, beyond this, the ethical considerations are intended to make this a meaningful study that might have useful applications within Peace Education and any other form of academia which deals with replication in a non-scientific sense.

Overall, a variety of differing philosophical and methodological approaches have been considered within this chapter in light of the relatively unexplored area for consideration. The theories and ideologies that have been explored and ultimately adopted are intended to be complementary and all fall in line with the interpretive methodological approach that has been chosen. Grounded Theory was therefore adopted in order to deal with the subjective nature of the content and has been selected as it allows greater flexibility when dealing with the myriad issues surrounding peace, education, project management and funding.

With the approach to the study now outlined, this thesis will now progress to the more practical considerations of the research design and the tools utilised for the data collection.

Chapter 4: Research Design: Overview of Data Collection

Introduction

Departing from the more philosophical and methodological considerations of the earlier chapters, this chapter outlines the research design; specifically, the approach and tools used to conduct, transcribe and code the primary research. Drawing from the content of chapters 2 and 3 and supported by academic guidance on conducting qualitative research using Grounded Theory, this chapter also details how the ethical considerations of confidentiality and anonymity have been followed for the data collection and transcription elements of this thesis. The research design also defines the approach taken with regards to participant sampling, interviews and transcription. Finally, to give some context in which this research was conducted, a timeline of the primary data capture against the academic years in which they occurred is also detailed in this chapter. Although this is perhaps an unusual inclusion, it does help to establish the temporal context of the research, an element within the data analysis within chapters 5 and 6.

It has already been discussed in some detail that this thesis is qualitative in nature and follows Grounded Theory methodology. Resultantly, the data collection has been conducted via participant interviews, supported by a literature-focused analysis of project documentation which explores the notion of replication in Peace Education projects through elements such as handbooks and other literature published by practitioners. All such documentation used in this thesis is in the public domain and no private or confidential data is used for this component.

Cooney notes that the demonstration of academic rigour is required for Grounded Theory and that credibility must be built through transparency (2011). The exploration of methodology and the data collection for this thesis covers some of the more fundamental elements of Grounded Theory; this approach serves as a clear explanation and documentation of the adopted research approach. This, in turn, fosters transparency in the data collection process and, ultimately, the analysis. As this thesis also serves as an exploration on replicability of research projects, the methodology and research design chapters include discussions on some of the more basic research considerations. Rather than purley ‘stating the obvious’, this is intended to supplement

the reflective elements found within chapter 6 and to assist any fututre replicability studies of this research.

In terms of the structure of this chapter, the research design and data collection chapter outlines the specifics of the research tools used for the study and explains the reasoning behind their adoption within the methodological boundaries of Grounded Theory. The chapter will then progress to look at the specifics of the literature-focused case studies and with an overview of the information sheet, consent forms and interview questions, for which the full text can be found in Appendices 2 through 5.

4.1 Developing the Tools for Data Capture

This section details the selection and development of the tools that have been adopted for primary data collection within this study. As a qualitative piece, the selection of the most appropriate approach and tools is essential, not only for the quality of data, but to also ensure that participants are enabled to provide data which is not led or skewed by the interviewer. Relatedly, utilising the right tools is also essential to upholding confidentiality and other ethical considerations. The aim of this is to reduce any bias that may be created through an inappropriate environment or clumsy questioning. This section also details the small-scale pilot that was undertaken to trial the selected approach to data capture.

4.1.1 Semi-Structured Interviews

When initially considering the tools for data collection, the use of an online questionnaire was mooted as an option due to the ability to host a set of questions online for an extended period of time and allow a range of responses without the risk of an interviewer leading the conversation as well as the potential for greater reach and less bias in the data. The challenge with this approach, however, was an assumption that Peace Education practitioners would know exactly what concepts such as ‘replication’ mean and the literature review has already revealed that there may not be a universal understanding of the term. Therefore, if a participant were to interpret the concept in an unanticipated way, then there would be no human element there to probe and prompt, which may affect the quality of data. In addition, an online survey would be problematic as it is less easy to control who engages. Such an approach may also be time intensive to elicit feedback due to the need to research relevant people to contact

– after all, there is no directory of Peace Education practitioners that exists in the public domain. Given that intensive work was required to source the participants, the semi-structured interview was adopted as the main tool for primary data collection due to its practicality and flexibility. Following from the ethical considerations discussed in chapter 3, it is acknowledged that it would not be realistic or helpful to be immersed in multiple projects through an ethnographic approach, nor to remove participants from their work for extended periods of time. Indeed, much akin to the reasons an ethnographic approach was rejected as outlined in section 3.4.1, it is noted that a lengthy longitudinal study would be unsuitable as it would be disruptive to the Peace Education work undertaken by the participants. Therefore, a lower impact interview approach was selected. Bernard emphasises that the semi-structured interview is a particularly effective tool when interviewing participants who have limited time or may only be available once throughout the study, which is appropriate in this case (1988). Although other options such as structured interviews and questionnaires are equally valid research instruments, these were seen to be too rigid and impersonal for this research, not least because of the challenges surrounding replication and the potential for diverging interpretations of the notion of replicability and what this means. Although it is possible that respondents may be more open and honest with their answers if a completely anonymised survey is utilised, such an approach lacks the ability for further investigation through questioning and further conversation and may limit the ability of the researcher to draw conclusions from the data (McLeod 2014).

The adoption of the semi-structured design of the interviews is fitting for this study as it allows the participants to talk at length about their experiences and to talk about elements which may not be covered by the set interview questions without the interviewer leading or interfering through the use of a rigid question structure, something which the original consideration of an online questionnaire lacked. As explained by Hutchinson and Skodol-Wilson, semi-structured interviews are especially effective as they allow more freedom to the interviewee and also gives the interviewer scope to probe and prompt throughout the process, making real-time changes based to the line of questioning through reacting to what the interviewee is saying (1992). This also avoids the participant feeling as if they are being interrogated through the use of a more conversational technique. Although this approach will inevitably result in tangential conversations and therefore often results in a more difficult or lengthy transcription and analysis process, this allows the researcher a greater ability to more widely interrogate the interviewee and to clarify and explore issues throughout the

process. This method also allows the interviewer to make use of their own judgement with elements such as the order of the questions, rather than relying on a prescriptive approach; adopting a more unstructured format allows for questions to be asked out of sequence or to be omitted if the participant has already covered the topic in sufficient depth (McLeod 2014).

As grounded theory stipulates that the qualitative research should be conducted with as few preconceptions as possible, the ability to let the interviews be guided by the comments of the participants is powerful. Relatedly, the ability to build a rapport with the interviewees is important for this research as this encourages conversation (as opposed to simple 'yes/no' answers) and helps to foster cooperation and willingness on the part of the interviewee (Blohm 2007). This also helps to counteract the occurrence of 'poor respondents' and encourage 'good' information through the use of discussion as opposed to pure interrogation – by engaging the participants in a less structured and exploratory conversation, they are more likely to offer up meaningful information as opposed to giving abridged, shorter answers in response to direct lines of questioning (Dobber 1982). This also avoids acquiescence response bias where the participant says what they think the researcher and/or broader society want to hear. Had a more formally structured interview or a rigid questionnaire tool been adopted, there is a risk that the data would be overly directed by the interviewer's line of questioning, which may inadvertently influence the responses and may undermine the quality of the data.

Initially, two questionnaires were developed for this study; one donors and another for practitioners- these can be found in Appendices 4 and five respectively. The reasons behind the disuse of the donor version will be discussed in section 4.2, below. The questions were designed to be flexible in order to open up feedback from participants without leading them to answer closed questions. Patton suggests that the point of semi-structured interviews is to "explore, probe, and ask questions that will elucidate and illuminate that particular subject … to build a conversation within a particular subject area" (2002:343). With this in mind, probes and prompts were included as supportive backups to the main questions in case the interviewee did not understand what was being asked or if they strayed too far away from the intent behind the question posed; these were again designed to allow the interviewee to lead with their answer, rather than the interview attempting to elicit answers to closed questions. As an example, this approach can be seen in question 4 of the practitioner questionnaire: "In your own words, what does replication/the notion of replicability mean to you?"

(Appendix 5). This emphasizes the practitioner's views and allows them space to explain their own viewpoints and perspectives.

A total of ten questions were created around the original research questions identified in chapter 1. It was felt that this was a sufficient number to gain the desired insight while balancing the time considerations of the participants. The questions were designed to verbal so that the interviews could either be conducted on a face-to-face basis or remotely via telephone or Voice over Internet Protocol (VOIP). For any interviews conducted by VOIP technology, such as Skype, a separate profile was set up to reassert confidentiality and to ensure that no interview data could be inadvertently shared with the researcher's private or work accounts. The form of the interviews was ultimately guided by the feedback from the CUEthics submission, which suggested that interviews should be conducted with the least impact and inconvenience to participants – therefore, all interviews were ultimately conducted via telephone or the use of Skype. This was accompanied by a risk assessment to ensure that both the interviewer and interviewees would not be placing themselves in danger or utilising inappropriate settings in order to conduct the interviews.

Having adopted the semi-structured interview as the primary tool for participant data collection, it is important to note that there are some questions relating to the reliability and validity of the interviewee data during data collection of this kind. The issue of honesty behind answers is one such issue, with some arguing that the researcher has no real way of knowing if the respondent is answering genuinely, something which may affect the validity of the results (Sociology Online 2002:1). That being said, Barriball and While argue that the afore-mentioned element of rapport within semi-structured interviews reduces the risk of interviewees giving 'false' or 'socially desirable' answers (1993:331). Given the nature of the research and the ethical considerations that have been made, it is expected that the explorational focus of the research will reduce the number of 'false' or 'desirable' answers within this research. As there are no specific presumptions that issues such as replication were either a 'good' or a 'bad' thing, this approach allows the participants to answer the questions from their own perspectives without undue pressure to answer positively or to distort their answers. Although the researcher is in a position of power through hosting and facilitating the interview process, through the use of open questions against a backdrop of the research being exploratory it is intended that the practitioners themselves should feel empowered; after all, they are the experts who deliver Peace Education projects. In addition, the

anonymity offered as part of the ethics meant that participants were guaranteed confidentiality and were offered the chance to withdraw from the study if they felt that participation could be detrimental. It is therefore suggested that, although there are acknowledged risks and downsides to adopting the semi-structured interview as a research tool, the benefits of such an approach outweigh these within the context of this research. That being said, the notion of building a rapport to encourage and enable participants to fully engage in the process will be important. For this reason, a pilot of the interview tools used was undertaken in order to maximise the effectiveness of the primary data collection.

4.1.2 Interview Pilot

It is normal within academic practice to test out or pilot interviews and questionnaires in order to ensure that they are both relevant and fit for purpose. This is sometimes done 'in-house' within a research department, but for this study, the local UK based charity 'Responding to Conflict' (RTC) was selected to serve as a testbed to ascertain the suitability of the questions that were drafted for the semi-structured interview. In terms of the rationale for this selection, RTC exclusively deals with conflict transformation and related projects and has a strong history of supporting academic staff and students in research from Coventry University. With experience in dealing with academic studies, their feedback was valued. Furthermore, as stated on their website, "RTC supports people living and working in areas affected by conflict to transform violence and build peace" – this statement is entirely in keeping with the spirit of this thesis (RTC 2015). In addition, RTC acts as an intermediary between funder/donor and practitioners, providing the extra benefit of having an involvement in projects from start to finish and knowledge of a wide range of issues that affect Peace Education from both the donor and practitioner perspective.

The initial iteration of the semi-structured interview questions was piloted with RTC staff to test for suitability, comprehension and coherency. As the pilot interviews were focussed on pretesting the research tools, the data from these sessions were not utilised for the final analysis (as presented in chapter 5) and it was agreed with RTC staff that conversations would not be formally recorded or transcribed for use within the dissertation, due to the nature of the discussions not being focussed explicitly on the research questions. This falls in line with Teijlingen and Hundley's assertion that, although piloting is essential, inaccuracies and assumptions from pilot data might contaminate the final dataset through the mixing of data via a previously untested

research tool (in this case the semi-structured interview questions) with that of the final version of a questionnaire (2001). With this in mind, the participants were aware that they were testing a set of research questions. The test interviews and resultant discussions took place over approximately 5 hours, with three participants from RTC.

Overall, the pilot revealed that the draft questions were mostly suitable and little was significantly changed from the pilot version of the semi-structured interview questions. That being said, changes were made the structure and order of the questions and a less interrogative style was adopted as a result. One major change that directly resulted from this pilot related to the first question “Can you tell me a little more about your work and what Peace Education means to you?” (Appendix 5). This was introduced following the feedback from the pilot in order to allow the participant to explain, in their own words and viewpoints, what they do in a professional sense and what they perceive Peace Education to be. The original draft of the questions made an assumption that the interviewer knew the nature of the participant’s work and job role and that participants were expected to jump straight into technical questions regarding replication, without any ‘warming up’ or rapport building. The pilot showed that the interviewees felt uneasy by the line of questioning, which originally drew immediate focus on the technical elements of Peace Education delivery. Being faced with such direct questioning, it took time for the respondent to warm to the interviewer and the situation in which they were placed, which may have undermined the responses to the original first question – “What general requirements or elements do you expect donors to be looking for when you are applying for funding?”. Indeed, as a result of the changes made following the pilot, this ultimately became question two, although the nature of the semi-structured interview did not guarantee that this would always be the second question asked to participants, based upon the response to the first question. In addition, this change to approach also reduced the assumptions made by the interviewer. Indeed, as the presentation of the data within chapter 5 highlights, the nature of Peace Education delivery is far from straightforward and practitioners themselves are incredibly varied.

Beyond this, the change helped to ensure that the interviewee was put at ease and allowed them to talk freely about their jobs and how they perceive Peace Education interventions, before introducing the more challenging concepts of educational activity, pedagogy and replicability. In line with this amendment, the order of the questions was adjusted to give the interviewee a more natural journey from question to question, as

opposed to being somewhat artificially directed by the interviewer. This amendment also inspired a re-write of the introductory section, which originally focussed heavily on ethics and the practicalities of the interview in terms of timing and recording. The original introduction was perceived to be a bit too formal, 'cold' and bureaucratic; this was therefore adjusted to include a section in which the interviewer gave some background information about who they are, what the research was looking to analyse and that the research was exploratory and not looking to criticise approaches and methods with regards to replication.

The other significant amendment to the original draft of the semi-structured interview template was the introduction of a probe for every question. Whereas these were only included for questions that the interviewer had originally perceived to be more challenging, it was suggested that this was done from an overly academic point of view and it was highlighted that all of the questions had the potential need for clarification should the respondent not understand what was being asked or answer in a more closed format, without elaboration. Therefore, each question consists of the question wording, followed by a probe to encourage participants to expand on their answer, if needed. A prompt was also included for questions 3, 4, 6 and 10. As these questions introduced new, technical, concepts to the interview relating to pedagogy, replication and academia, it was suggested that the participant may not be immediately familiar with the terminology or may not fully comprehend why the questions were being asked within the confines of their role within Peace Education projects. These prompts were designed to be used as a 'last resort' in instances in which the respondent was failing to give a relevant answer, or demonstrated that they did not fully comprehend what was being asked. The reason for this last resort approach is that the prompts were more directly worded and put the interviewer as the lead in the dialogue, where the normal flow of the interview was designed to be participant-centric.

A final change was the introduction of a question surrounding academia and how this fits into the practice of Education. Across the pilot, respondents frequently made reference to how practitioners should be engaging with academia to inform their interventions, but perhaps do not follow through with this, for various reasons. From the discussions, it was apparent that data gathered from explicitly asking about academia may support the secondary objectives of this thesis, to explore the generalisability of findings regarding replication to other academic disciplines. It was also felt that this data could lead to some interesting insight into how two different groups of people can

be working on the same issues, but approaching it from very different angles – for academics it is more theoretical, and for practitioners, it is more practical. It therefore felt right to include the question to see what parallels could be drawn between these two worlds. A grounded theory approach should reveal if there is any merit in attempting to make connections between the two, although it is still noteworthy if no connections are found when coding the data.

The questions were developed with the original research questions and objects as defined in chapter one of this thesis. The grid below demonstrates how the semi-structured interview questions relate to these:

Semi-Structured Interview Question	Research Question/Objective
1. Can you tell me a little more about your work and what Peace Education means to you?	• To identify themes within the development and delivery of Peace Education projects that may support or detract from replication • To explore the generalisability of findings regarding replication to other academic disciplines • To offer potential solutions to the question of replicability within Peace Education programmes.
2. What general requirements or elements do you expect donors to be looking for when you are applying for funding?	• How do practitioners interpret and implement donor requirements? • To identify themes within the development and delivery of Peace Education projects that may support or detract from replication
3. When delivering projects, does it matter whether or not they are classroom based or 'in the field'?	• To identify themes within the development and delivery of Peace Education projects that may support or detract from replication
4. In your own words, what does replication/the notion of replicability mean to you?	• To understand the reasons behind the role and requirement for replicability in Peace Education programmes.

5. Would you consider the ability to replicate a project as important?	• How do practitioners interpret and implement donor requirements? • Is it possible to replicate the outputs of a Peace Education project?
6. How would you deal with a project that needs to be tailored/is context specific and the donor expects replicability?	• How do practitioners interpret and implement donor requirements? • Is it possible to replicate the outputs of a Peace Education project?
7. How would you deal with a project that could not be easily replicated?	• Is it possible to replicate the outputs of a Peace Education project?
8. How would you deal with a donor who is insistent on having elements such as replication that were difficult to achieve?	• How do practitioners interpret and implement donor requirements? • Is it possible to replicate the outputs of a Peace Education project?
9. Can you give any examples of projects that you have specifically replicated or have delivered with a view to be replicated?	• To what extent can replication be realised within Peace Education projects? • How do practitioners interpret and implement donor requirements? • Is it possible to replicate the outputs of a Peace Education project?
10. Do you ever get involved with academic research or academia in general?	• To identify themes within the development and delivery of Peace Education projects that may support or detract from replication • To explore the generalisability of findings regarding replication to other academic disciplines

Table 1: Semi-Structured Interview Questions – Practitioner Version. (Adapted from Appendix 5.)

In addition to the changes made to the semi-structured interviews, amendments were made to both the Participant Information Leaflet (PIL) and the Informed Consent Form following feedback from the pilot. This again was based on the notion of the forms being written in overly formal academic language, which was perceived to alienate participants through the use of inaccessible language. Both forms were reduced in length and were re-worded to draw specific attention to the nature of the study and to highlight the extent of the anonymity offered. The initial version of section 3 erroneously

gave the participant the option to opt out of the audio recording, but it was agreed that it would not be possible to accurately transcribe the conversation without this; therefore, the final version reinforced in section 4 that the recordings would be kept securely. A deadline to section 5 of the informed consent form was added to ensure that participants had a clear date before which they could notify the researcher to withdraw from the study.

The final version semi-structured interview guide can be found in Appendix 5. The appendices contain versions of the PIL (Appendix 2) and the Informed Consent Form (Appendix 3) which were given to and completed by interviewees in advance of participation. These were created using standard Coventry University templates from the 2012/13 academic year.

4.1.3 The Interviewer-Participant Power Relationship

A key consideration within the semi-structured interviews is the notion of power relationships. As noted by Råheim et al., the researcher is generally considered to be in a position of power when conducting interviews (2016). All efforts have been taken to try and move the power away and 'superiority' from the interviewer towards the participant. Karnieli-Miller, Stirer and Pessach assert that "The feeling of true participation is based on a message of dignity and acknowledgement of one's equal right to contribute knowledge and an experience that matches the message" (2009:286). As a Grounded Theory study, the researcher relies heavily on the expertise of the participants and the data is subsequently analysed for themes during the coding stages. Combining this methodology with a semi-structured interview tool which focusses the power balance towards to the wealth of information coming from the participants, it is expected that a sufficiently unbiased power structure will be attained.

Beyond this, it is important to note that the interviews for this study all took place remotely. Elwood and Martin suggest that considerations of interview location can have significant implications for power balances and biases within a qualitative study and note that "pragmatic considerations such as choosing places that participants could find and travel to" cause concerns and implications to the power balance (2000:649). In order to navigate around these issues, especially when taking into consideration that participants were based all around the UK, all interviewers were conducted remotely via the use of VOIP or telephone. Although this initially factored in as a practical and ethical consideration, this also assists with the concept of the power relationship as it

allows the interviewee to select their own location, one that is familiar and comfortable to them. This falls in line with the suggestion that participants should be able to pick their own interview location where they are most comfortable to speak frankly and without being influenced by a location picked by the interviewer (ibid:656).

4.2 Delimitations of study

Since its inception in 2012, this thesis has undergone a number of changes and framing exercised to mitigate the limitations of the study. This narrowing of scope was partly dictated by the literature review and methodology, but more practical data collection issues came into play. Research for this PhD originally envisioned capturing data relating to both donors and practitioners within the field of Peace Education. Following the conclusion of the first draft of the literature review which was submitted for the mandatory Coventry University Progress Review Panel (PRP) in 2014 and following the pilot of the semi-structured interview format, work commenced on identifying suitable participants for the primary interviews. Ultimately, only the participant version was used in this study (although the draft donor version has been retained in Appendix 4). This is due to a combination of issues which had implications for the study and which resulted in clearer boundaries forming within the scope of the research. With this in mind, this study should therefore be seen as an analysis of the attitudes and practices of practitioners of Peace Education and does not focus on the attitudes and practices of the donors. Although literature and other primary documentation may be used in reference to donors, it is not possible to draw authoritative conclusions from the donor perspective. The impact of this will be discussed in chapter 5.

As part of the original scoping exercise, a number of charities, trusts, organisations and funding bodies were considered as donor interview candidates for this research. These included well-known organisations such The United Nations (UN), The European Union (EU), Big Lottery Fund, The International Olympic Committee and DFID, as well as smaller UK-based organisations such as The Rowntree Trust and The Indigo Trust. Although these were relevant candidates, all of whom demonstrated some evidence of replication within their portfolios and funding requirements during the initial searches, there were prohibiting factors for including donors in the final data collection. This presented issues for the scope of this thesis.

In terms of reliability and usability of data, the UN and the Big Lottery Fund, for example, both state replication as a requirement within their respective websites and the publicly available documentation, but do not exclusively fund Peace Education related activities; this created an issue in terms of being able to guarantee suitable interview candidates that would have the specific knowledge to engage in this research. With this in mind, it became clear that the researcher approaching the topic with the Grounded Theory methodology may not be able to gauge the expertise and relevant knowledge of the participant and to distinguish erroneous data until after the interview had concluded. This would not only have implications for the quality of the data, but also the length of the study and, potentially put into questions the ethics behind the use of people's time for this research.

An additional issue, which was raised from the search for donor personnel as participants, was language. Although technology now allows us to conduct long-distance interviews with ease, some larger organisations (such as the UN) and a large number of overseas Peace Education charities do not always conduct their funding process exclusively in English, nor are project delivery teams always expected to be native English speakers. Issues of translation were therefore being presented as an unanticipated barrier. Interestingly, Ellen notes that social scientists are generally more heavily affected by language barriers when compared to scientists and technologists, often resulting in unsatisfactory research conditions (1979). Despite Ellen's research being written in a pre-internet era, this issue has certainly impacted on this research, despite the prevalence of new technologies that might assist in the translation process. Given the scope and the resources of the thesis, such language issues were deemed to be overly challenging for the data collection and, crucially had the potential to disadvantage the data. With difficult concepts such as 'replication' already posing challenges in the English language, attempting to bridge perceptions on such technical concepts in other languages would extend this research far beyond the intended scope and would add an additional layer of socio-linguistic complications that would require a significant amount of expertise to navigate. Given this major issue, another limit on the scope of the primary research was added - that participants must be English-language speaking, through practical necessity. This is not to diminish the wealth of information that can come from non-English language participants, but the researcher does not have sufficient linguistic skills to incorporate such participants into this study. This also links into the notion of the interviewer-participant power relationship; if interviewees were selected with limited English language skills, there is a danger of the interviewer

attempting to correct the English or interpret the words in a way that was not originally intended.

On another practical level, donors also proved to be prohibitively difficult to contact and to arrange specific interview dates with. It was decided that a sample of approximately 100 individuals would result in a sufficient response rate to enable the research to go ahead with donor personnel. Excluding messages that resulted in instant out-of-office responses due to unmonitored email addresses, a total of 96 different email communications were made with personnel from donor organisations, with just two persons ultimately responding that they would be prepared to undertake an interview, along with a suggestion of their availability for interview. Of the remaining 94, 73 of the email communications remained unanswered. Of these, nine did respond to suggest other people to contact and a further five responded to say that the research seemed interesting but declined to participate in the study. The remaining seven expressed interest in being involved, but could not commit to a time or date. With a potential sample size of fewer than ten participants, it was acknowledged that there was insufficient support for the research and it was not possible to get enough donor participants to explore their views on replication. Hence, the research aimed to focus exclusively on practitioners of Peace Education for the primary data collection.

4.3 Target Participants for Data Capture

Following the abortive attempt to recruit donors as participants, Peace Education practitioners were approached for their willingness to engage in primary interviews. As already explained, although the initial scope of the thesis was to include both perspectives, donors must now be considered as part of a future study. Ashery & McAuliffe, speaking from a medical sciences perspective, note that issues with participant recruitment are highly disruptive to the timescale of a research project and can have a significant impact on cost and implications for impact (1992). Although the lack of donors as participants is perhaps not as critical as it might be within studies in the biomedical sciences, there were impacts on the scope and timing of this thesis. Therefore, rather than invest a significant amount of time to recruit donors as participants, the lessons learnt were used from this experience to adjust the parameters and samples for this study. Using the definitions of Peace Education (Chapter 2.4), participants were more carefully targeted with considerations being

made for those who fit into the definition of ‘practitioner’ - individuals who belong to or who are associated with charities and organisations who demonstrate transformative educational projects that aim to tackle ‘otherness’, whether it be social, racial or otherwise. In addition, as a result of the delimitation as outlined in section 4.2, all participants were selected from English speaking organisations who operate in the UK. This included individuals from organisations who operate transnationally and may have offices or projects overseas as well as in the UK. Starting from contacts suggested by the researcher’s supervisory team, a greater sample of participants were identified using an internet search and, resultantly a larger number were contacted for this sample when compared to donors. A list of 205 individuals was compiled, with 93 of these replying and 112 non-responses. Of these 93, 34 individuals were happy to be scheduled for interview and 38 expressing some non-committal interest in the project, but did not ultimately participate. 21 of the respondents replied and declined. Of the 34 who responded positively, a total of 21 were successfully converted to interview. Time and workload was the most often cited reason for being unable to go through with primary interviews for the 13 candidates who ultimately did not take part. Of the 21 successful instances where interviews took place, two individuals exercised their right to withdraw and subsequently had their interview data removed and recordings destroyed.

Hulley et al. note that, for large-scale research, researchers must consider the potential for a large number of potential participants to decline to take part in a study and that sample sizes must be adjusted to accommodate the rate of refusal (2001). Although this was done in this case following the donor sampling exercise, this is worth highlighting as a limiting factor within this study, an element which again will be discussed in more detail in chapter 5. That being said, there were sufficient participants for this particular study to continue, something which will be explored further in section 4.4, below. However, should this study ever be expanded or built upon to include donors or practitioners from other countries, it is suggested that sample sizes be factored into the research design and methodology from the outset.

4.4 Sample Size for Data Collection

The issue of how many case studies and interviews to conduct is highly pertinent to this thesis, especially given the issues outlined in section 4.3. This is also seen as a challenging subject to researchers across academic disciplines and is not unique to this thesis (Mason 2010). O'Reilly notes that, although Grounded Theory originated the idea of data saturation, the notion has become neglected within published research and researchers tend not to question or reflect on it and haphazardly select sample sizes with little to back up the decision (2012:196). Marshall et al. echo this sentiment, noting that, within their study of 83 qualitative pieces of research, researcher attitudes towards sample sizes were often arbitrary and inconsequential (2013:19).

A small sample size can impact a researcher's ability to synthesise a hypothesis and, if attempting to prove a theory, a low sample number may decrease the statistical power of the study, particularly within statistical or quantitative studies (Deziel, 2013). With this in mind, there is a general assumption that gathering as many samples as possible is beneficial to research to prove consistency and replicability, but this is not necessarily true with qualitative research in the social sciences. Authors such as Hardon et al. suggest that the "meaningfulness and insights" generated from the data collection, no matter how small, outweigh the benefits a large sample size (2004:64). In a study on sample sizes, Marshall et al. found that there was no 'correct' number of interviews to conduct within qualitative research in order to reach saturation, but they do comment on the lack of justification for sample sizes within their own study and criticize a *laissez-faire* approach. In their study, Marshall et al. explored qualitative research which ranged from six participants to 200 and noted a high variation between studies. Observing that a majority of the studies analysed appeared to have fewer than 30 participants, an approximate recommendation of 15-30 respondents is recommended (2013:20). Based upon this, Marshal et al. do surmise that there is an optimal number of interviews when dealing with Grounded Theory, beyond which the effort to organise, transcribe and analyse the data of a large sample outweighs the benefits of the findings (2013:20). Cresswell generally agrees with this approach to sample sizes, stating that 20-30 interviews should suffice when conducting a qualitative study within Grounded Theory (1998:64). Morse, however, raises this figure to a maximum of 50 but notes that this suits a more ethnographical approach, which has already been rejected as a viable methodology for this research (1994).

Given the nature of this study, the approach proposed by Hardon et al. and Cresswell appears to be the most suitable. The primary research therefore anticipated to conduct maximum of 30 interviews; however, as Leech points out, sample sizes in qualitative studies are a matter of academic judgement with regards to saturation. Therefore, the variance of the final number of interviews conducted as part of this theory allowed there to be slightly lower than 20 or slightly greater than 30 participants; dependant on the themes that appear during the discussions (2005). Indeed, this approach also places the sample size within the same tolerances as presented by Marshall et al.

Although this sample size falls within accepted tolerances and it is acknowledged that qualitative studies of this nature generally see smaller sample sizes, the number of intended interviews remains relatives small and so the notion of bias in smaller samples must be addressed (Mason:2010). Section 4.1.3 covered how the interviewer-interviewee power balance is addressed to reduce bias within the data collection process, but further considerations have been made in relation bias and the sample size. Firstly, the selected sample of participants for the interviews were unaware of the other participants. Although the community of practice is likely to be close-knit within Peace Education and there is a possibility that participants may know each other outside of this research, the one-on-one interview structure is intended to reduce respondent bias and incidences of the interviewees giving answers based upon another respondents' words. Beyond this, the attempt to capture a sample of interviewees from different organisations across the UK is also intended to reduce bias stemming from interviewee familiarities. That being said, by limiting the sample to English-speaking organisations with a base of operations in the UK, the researcher is aware of the limitations of this study and that bias in answers may arise as a result of this sample.

Researchers themselves may also be the source of bias and may unwittingly influence data in small samples in an effort to find themes and linkages in data where they may not normally exist. Due to this, Allan argues that a lack of academic rigour can undermine Grounded Theory. This can be mitigated; the researcher can minimise the risk of bias by adhering to the coding conventions and by ensuring that the analysis is data-led and is as uninfluenced by external information and resources as little as possible (Allen, 2003:8). Part of this is ensuring that the questions used are open and not designed to lead the participant (ibid). Section 4.1.1 outlined the development of the questionnaires for use in the study and questions are designed to encourage open

feedback without the researcher artificially leading the participant to answer in a certain way. Additionally, in order to be as open and transparent as possible with regards to potential areas in which bias could be present, chapter 5 details the coding process and how the final themes for analysis have been identified in order to reduce bias.

One area in which bias is likely to arise is within the research philosophy and methodology. This thesis uses specific a philosophy and methodology (refer to chapters 2 and 3) which underpins all aspects of the research. Scotland notes that knowledge is inevitably influenced by ideology and is not free of values (2012:13). Therefore, it is acknowledged that this research and its findings will be influenced by the underlying philosophies and beliefs of the researcher. Should another researcher choose to undertake similar research, but using a different philosophy and methodology, it is highly likely that the findings will differ. By fully documenting the research design and data collection stages, it is hoped that the transparency and rigour that accompanies will ultimately reduce bias (as well as serving to facilitate replicability).

As a final note on sample size and bias, this research represents a snapshot of practice within Peace Education and is a contribution to wider research in this area. As previously noted, the scope of this thesis means that a snapshot of participants was interviewed and no donors were included in this sample. This opens up avenues for future research and the data collected within this research as presented in volume two is available for further analysis. Although the researcher is satisfied that sufficient steps were taken to minimise bias within this thesis, the nature of Grounded Theory requires academic judgment and is will be influenced by the researchers' philosophies, approach and attitudes. Future research may use differing philosophies and methodologies which could yield different results and other researchers may come to conclusions that do not align to those found in this thesis. In summary, due care and consideration has been taken by the researcher to mitigate bias in the sample size (which can be interpreted as a small sample) and to be transparent so as to not undermine the findings or the quality of the research. It is acknowledged, however, that the adopted philosophy and methodology will influence the findings of the thesis.

A total of 21 participants were interviewed as part of this research, with two choosing to withdraw shortly after participation. These withdrawals were managed in accordance with the ethics process, with all details of the discussions were removed in accordance with participant agreements and ethical protocols. As will be discussed in more detail in

chapters 5 and 6, the final number of useable participants was 19, which ultimately consisted of 18 separate interviews. Although this falls slightly below what is suggested to be 'optimum' sample size, using academic judgment, this number felt right, with sufficient recurrence of themes from which analysis could be conducted and conclusions could be drawn and with as little bias as a result of a small sample size as possible.

4.5 The Role of Literature and Project Documentation

As part of the Grounded Theory methodology adopted for this research, academic literature and relevant documentation from Peace Education projects is utilised to complement the primary information collected through semi-structured interviews and inform the analysis and conclusions. Hallberg notes that literature can occupy an unusual space in Grounded Theory, with tensions between going in with 'too much' information and approaching the information with an open mind (2010). However, the literature should not just be simply conducted in a limited fashion before the main research is conducted; instead, it is argued that literature and documentation be interwoven to support the analysis and test the theory generation (ibid).

Aside from the literature review as presented in chapter one, this thesis will draw from project documentation related to specific real-life examples of Peace Education projects and interventions that have been identified through ongoing research. This approach has some similarities to case studies, as specific projects which demonstrate considerations of replication are targeted, identified and examined. We must be careful here with the terminology as the case study can be understood in a different way and, to some, is considered to be a qualitative methodology in itself. As outlined in chapter 3, this is not the model adopted for use in this thesis and is has already been reinforced that this study is not embracing a mixed methodology. Within the context of this thesis, the term 'project documentation' is taken to mean the examination and analysis of specific documentation from Peace Education projects which is more akin to an extension of the literature review as opposed to full-blown case studies in the wider sense of the term. Indeed, although case studies are a well-established method of data collection within the social sciences, there is some debate as to the strength and validity of using case studies to conduct academic research, an argument which again highlights the dissonance between traditional scientific research and research within

the social sciences (Thomas 2011). There is also a disagreement as to whether or not a case study approach should be considered as a methodology in its own right or purely as a tool for data collection. Authors such as Denzin and Lincoln argue that the case study approach classifies as its own methodology as it offers a flexible approach that can be tailored to the research question (2011). That being said, there are authors who suggest that the case study is more aptly described as a method or tool for research and that this supports the research methodology as opposed to being a methodology in itself. In such circumstances, it is proposed that the term 'case report' may be the more appropriate (Hyett, Kenny & Dickson-Swift 2014). Hyett et al. note that researchers often fail to explain the methodology behind such research, something which can undermine the validity and academic credibility of research and perpetuates inappropriate interchangeability between the terms 'case study', 'case report' and literature gathering (Ibid). With this in mind, this thesis will adopt the concept of the project documentation search as an extension to the literature as detailed in Chapter 1, which has parallels to the case study as a tool, but is not an attempt to introduce mixed methodologies.

As highlighted by the need to clarify this approach, Hyett et al. also note that poor academic rigour can undermine the quality of research; when the use of non-academic project based documentation in research has not been clearly defined or anchored to a particular research methodology, writers often fail to state how literature is selected and little explanation is given to the purpose of the chosen example (Ibid). Given the focus on replicability within this thesis, is important to keep the replication element at the forefront of the primary research so as not to go off on tangents or get too carried away with conducting case studies and interviews simply because the option is there to do so.

This second part of the data collection might also be considered more archival in nature, drawing upon pre-existing documents from NGOs, practitioners and donors. Although many of these documents will already exist in the public domain, some personal information (individual donor names, project teams and so forth) may be included in the documentation. As it is intended that the purpose of the project documentation work to develop a greater understanding of donor expectations and practitioner realities, no personal information will be needlessly used within the writing of this PhD thesis and the use of any documents that are not in the public realm will be redacted, where appropriate; in line with normal academic practice, any sensitive or

purely private information will not be used as part of the project document work (O'Toole and Cox 2006).

This element of the data collection work explores the wording of Peace Education documents and outputs, with a particular focus on replication. Where documentation refers to replication as a requirement, any specifics on the nature of the replication will be recorded for further qualitative analysis and comparison of the data within the semi-structured interviews. The ultimate aim here is to create a complementary data analysis to give an indication of proportionality as well as a record of the wording used to describe and define replication within Peace Education.

Although this will be elaborated upon in more detail in chapter 5, there are a number of notable examples of recent projects which tackle or embrace replication within Peace Education interventions. One such project is 'Realising Ambition', a Big Lottery funded project which specifically built elements of replication into the core of the project and offers a good insight into how practitioners deal with replication. Other examples of data used are project handbooks and curricula which deal with repetition, duplication or other elements associated with replicability. These documents will be used as part of the discussion chapter to compare and contrast the Grounded Theory developed as a result of the primary interviews to the literature surrounding the academia and practice of replicating projects.

4.6 The Transcription and Analysis Processes

This section explores the research approach to the transcription and coding processes. Utilising a mixture of manual and technology-augmented approaches, this section describes the practical tools adopted for handling the primary data.

4.6.1 Denaturalised Transcription

As outlined in the PIL and Informed Consent Form (See appendices 2 and 3), all interviews were audio recorded. This was undertaken with a Philips 'Voice Tracer' Dictaphone; model number DVT1400 with firmware number 1,05. The audio data was stored on a secure drive linked to the researcher's user account on Coventry University's Information Technology (IT) infrastructure. To comply with the ethical considerations, no data was shared with third parties and duplicate copies were not left on the Dictaphone following the initial interview and the transfer to the secure drive.

In order to be usable within the framework of this thesis, these audio files required transcription into text format. Agar states that “Transcription is a chore.” (1996:153). Indeed, the transcription process was the single most time intensive and challenging task within this research piece, taking well over three months to fully transcribe and a further month to ensure that data was sufficiently cleansed so as to reduce any incidence of participants being recognised by their words; this had to take place before the final rounds of coding and the analysis could begin. Being such a major part of the research process, it is important to reflect on the approaches taken during the transcription process. Lapadat and Lindsay note that qualitative researchers “seldom make mention of transcription processes beyond a simple statement that audio or videotaped data were transcribed” (1998:5). Similarly, Oliver et al. argue that it is not sufficient to make superficial and fleeting references to the transcription process within the write-up of research and note that the process is a “pivotal aspect of qualitative inquiry” (2006:1273).

Given that primary data through interviews form a significant part of the data collection and analysis, it therefore seems apt to discuss the approach to transcription taken for this research. Although there are many approaches to transcription which can be dictated by the academic discipline and the nature of the study, within social research, there are two main approaches – the naturalised approach and the denaturalised. The naturalised approach is largely associated with linguistics and the study of the English language due to its focus on conversation analysis and the speech patterns between two or more people (Hutchby and Wooffitt 1998). When taking such an approach to the transcription of conversations, researchers usually focus on elements such as utterances, turn taking, rhythm and overlaps in speech (ibid:13). Due to the attention paid to *how* something is being said as well as *what* is said, naturalised transcriptions tend to use a wider variety of coding to map out the complexities of the tone, emotion and non-verbal communications within a conversation. As pointed out by Billig, the naturalised approach can be highly time-consuming and can also confuse the reader if the researcher has not provided sufficient explanation and context to the transcription (1999). To take one generalised example, if a researcher notes that an interviewee has laughed, without sufficient context, there is no way the reader could easily ascertain if they laughing as part of the joke (although the wording may indicate this), whether or not they were laughing out of nervousness, or whether or not they were laughing at another cue that was outside of the interview, (but present at the time of data capture). Beyond this, meaning has to be placed on the utterances and non-verbal cues that are

made during the course of an interview. Given that this a study is focussing on Peace Education, an area which has already proven to be highly subjective, a naturalised approach does not seem to be a suitable fit. Indeed, the non-verbal cues are largely irrelevant within the context of this study as the participants are simply being given the opportunity to share their work and their thoughts on Peace Education and replication; the transcription and coding of emotions would be a time-intensive folly that would not align with the chosen Grounded Theory methodology.

With this in mind, as an examination of replication within Peace Education projects, the interviews are captured for the informational content and the ability to add understanding to the topic, as opposed to the dialogue and interaction between interviewer and interviewee. Therefore, the transcription process for this research can be seen to fit into a denaturalised approach. Such an approach places more emphasis on having a more verbatim transcription to ensure accuracy and a like-for-like representation of the words used by the interviewee and eschews all other elements of the interview. As noted by Charmaz, a denaturalised transcription is a good fit for research that utilises the Grounded Theory methodology due to its focus on *what* was said and the knowledge imparted from the discussion (2000). Indeed, by ignoring the subjective elements of emotions and non-verbal clues, this allows the information to be presented without the distractions of non-essential information that would need to be interpreted by the researcher, which would add a further (and unnecessary) layer of subjectivity to this study. Additionally, as the interviews were conducted using audio only, data such as facial expressions and body language cannot be taken into account and so these are not represented within the transcriptions, in fitting with the denaturalised approach.

It is appropriate here to refer back to the ethical considerations, in which participant anonymity is required and confidentiality needs to be upheld. Indeed, within the denaturalised approach, there is some tension in the nature of the verbatim approach to transcription and the resultant transcripts not being an exact duplication of the original spoken word. As Sandelowski highlights “Transcription and its product, the transcript, signal two contradictory ideas” (1994:311). Therefore, there are some elements that refer to personal data and introductions/farewells that have been redacted and/or omitted. This has been conducted with due care and has been made clear within the final versions of the transcriptions as presented in Appendix 6. Any redacted elements have been clearly marked in square brackets, in bold text. Efforts

have been made to keep the spirit of the original words used, but amended to be more generic in an attempt to uphold participant anonymity and reduce the ability for a third party to deduce respondent identities with the information presented. As highlighted in section 3.5, ethics, this dominant approach to data cleaning is academically valid, as long as the original meaning behind the data has not been distorted or destroyed (Kaiser 2009). However, such issues must be dealt with via academic judgement and it is believed that the transcripts have been produced to the best of the researcher's ability and has balanced anonymity with data quality and usability.

As a side note, we can also see an interesting challenge here to the notion of replicating an academic study. Due to the need to keep signed consent forms confidential and also the fact that original audio files cannot be shared with third parties, any future studies that intend to replicate this research would have to solely depend on the transcripts as presented in Appendix 6. This causes a dilemma – other than relying on trust and academic integrity, how would any future test of replicability be achieved within in a study such as this? How would the transcriptions be checked for authenticity and reliability without the original source information, which cannot be ethically shared? These are valid and relevant concerns that do not have easy answers within the context of the research design segment of this and will thus be discussed in more detail in chapters 5 and 6.

4.6.2 *Coding and Design Stages*

Following Grounded Theory methodology, the transcribed data requires coding and analysing in a number of stages in order make full sense of the data. The first stage of this process is manual notetaking – a more disorderly, freestyling memo approach to making notes during the data collection process (Glaser 2013). Although this approach might be considered as unscientific, Glaser notes that manual note taking is an important step within Grounded Theory as they are a private way for a researcher to organise their thoughts and to develop an idea of what codes might be assigned during the coding phase; they start the process of tying concepts together in a way that is personal and familiar to the researcher (*Ibid).* Although manual organisation and coding can be undertaken for the purposes of a qualitative analysis, the textual storage and manipulation of data were undertaken using the data analysis tool software 'NVivo 11' (version 11.0.0.317, 64-bit). This programme was selected as it is a widely recognised

and utilised tool in academia for qualitative study for managing, processing and analysing interviews and/or large volumes of textual data (Bazeley & Jackson 2013:3). NVivo itself does not perform any textual or qualitative analysis, but does provide software assistance to expedite and to optimise the data collation, data coding and data analysis, thus reducing human error or the potential for confusion caused by having multiple piles of paper to manage during the analysis processes. Coding was assigned in order to manage the data, in line with Grounded Theory methodology; these were organised into 'nodes' and the coder functionalities within NVivo.

Although there are a number of approaches that one could take to coding within Grounded Theory, Charmaz suggests that the coding process is done in a continual 'feedback loop' which comprises of the following stages:

1. Data Collection

⇳

2. Open Coding

⇳

3. Axial Coding

⇳

4. Selective Coding

Figure 1: The Grounded Theory 'Feedback Loop'. Adapted from Charmaz, 2006:516-520

We have already examined the data collection element of this loop, but it is worth defining what open, axial and selective coding is and how it is implemented into this research. It is also noteworthy that Charmaz's approach falls into the constructivist paradigm, which aligns the general methodological approaches that this research is taking.

Open coding is the first stage in this 'loop' and is the process in which every transcription is read through in detail and preliminary notes made on a line-by-line or paragraph-by-paragraph basis, depending on the desired level of detail. (Glen 2017). This initial form of coding is wide-ranging and provides the researcher with the opportunity to notate any interesting or notable remarks as they come up within the transcriptions. Scott argues that open coding is perhaps the most critical part of the

process due to the necessity to go into the data collection with an open mind. With this approach, it is only within the open coding stage where themes and ideas become apparent, and it is from these that the analysis takes shape (2009).

Although open coding continues for all new data sources that are added to the study, the next stage is axial coding. Axial coding draws from the more unstructured open codes and attempts to relate the codes together, with a view to creating a more streamlined and coherent list of categories and codes. Böhm notes that axial coding usually occurs once sufficient primary data has been transcribed and the codes must constantly be checked against the data in order to make sure that the researcher does not generalise or make leading assumptions (2004:272). Böhm also posits that the coding process can be particularly daunting to newer researchers due to the lack of fixed rules when entering the axial stage, with the balance between using academic judgement and making mistaken assertions creating a sense of insecurity for those attempting to use Grounded Theory for the first time (ibid:274). Again, although it may seem obvious to the experienced researcher, it is sometimes useful to 'state the obvious' in order to gain a more coherent understanding of these coding processes.

The 'final' stage of the process within the coding loop is selective coding. Selective coding can be seen as taking the codes developed so far from being a wide-ranging and general set of notes to something that can be written about. Borgatti defines the process as developing "a single storyline around which all everything else is draped" (N.D). Böhm notes that the selective coding stage can present the researcher with difficulty due to the sheer amount of data and coding that accumulates up to that point (2004:274). Indeed, it is within the selective coding stage that the purpose and direction of the write-up of the research becomes apparent and it is essential and appropriate selective codes are identified in order to give shape to the study.

With regards to this study, the coding process started in 2016, after the transcriptions for participants 1-5 had been completed. Open coding commenced alongside the data gathering process for participants 5 to 21 and adjusted accordingly following the withdrawal of two participants. Axial coding was then utilised to start drawing together the emergent themes, with selective coding being actioned in 2017 once all data had been collected and transcribed and once the open and axial coding had been 'locked down'. Examples of the codes themselves, as well as the journey to create them through the implementation process will be identified and discussed in more detail in chapter 5.

4.6.3 Theoretical saturation

The notion of sample sizes for participant numbers has previously been discussed in section 4.4. However, a fundamental feature of Grounded Theory is the development of a theory to explain the data, which is developed through the coding and analysis of data. In order to achieve this, a saturation in terms of theory must be achieved.

Theoretical saturation occurs when no new results can be identified from the coding and analysis 'feedback loop' and adding new sources of data ceases to generate new codes for further analysis – in other words, the coding has been *exhaustive* (Glaser and Strauss 1967). According to Grounded Theory, this saturation should then generate a relevant, solid theory which stands up to academic scrutiny (ibid). There are some issues with this concept, however, in that it is extremely difficult for an inexperienced researcher to know when to stop collecting data and what constitutes as exhaustive coding (Breckenridge 2009). Indeed, the guidance offered by Glaser is, arguably, quite unhelpful when he suggests that the sampling is over when the study is over (1992). So how does one know when sufficient coding and analysis has been conducted to reach theoretical saturation? Dey argues that the data analysis should be framed around the study as opposed to the sample in order to delineate the end goal of producing a newly generated theory (1999). He challenges the notion that coding must be exhaustive in order to achieve theoretical saturation and argues that theoretical sufficiency through comprehensive, but partial, coding is more in keeping with a true Grounded Theory approach (ibid*:*257*).* By using such an approach, this places more emphasis on academic judgment within the confines of the study, but this is something that Charmaz argues is preferable when compared the perhaps unattainable concept of exhaustive coding (2000). This also links into to Cooney's requirement for a Grounded Theory analysis to be open and transparent – in the absence of being unable to prove that a study has been exhaustive, a researcher has a duty to show that they have been thorough so that it can at least stand up to scrutiny (2011).

In terms of this study, the' feedback loop' of coding and analysis is integral to achieving theoretical saturation and the researcher will follow the expectations that open, axial and selective coding are used to identify and narrow down recurring themes in the data to enable a thorough analysis to take place until a point in which new insights are no longer being generated.

4.7 Timetable for Research

For reference and for reader context, the table below illustrates the timeline of the PhD:

Time Period	Data Collection	Data Analysis	Method of Analysis	Writing Phase
2011-2012	Primary experience of 'Shore to Shore'	Project Evaluation	Manual Evaluation	N/A
23rd April 2012 – Commencement of PhD				
2012-2013	- Literature Review	- Literature Review	- Literature Review	- PRP: PhD02 -Draft Literature Review
2013-2014	- Literature Review - Methodology	- Literature Review	- Literature Review	- PRP: PhD03 - Draft Methodology Chapter
2014- 2015	- Ethics - Interview pilot	- Checking to ensure compliance and viability		- PRP: PhD04 - Data Collection overview
2015-16	- Case study research - Primary Interviews	- Open Coding	- Manual Data analysis matrix - Begin Nvivo Coding	- PRP: PhD05 - Draft of Data Collection
2016-17	- Primary Interviews - Transcriptions	- Open Coding - Axial Coding	- Manual Coding - First Stages of NVivo Coding	- PRP: PhD06 - Draft of Data Analysis
2017-18	- Finalising Transcriptions	- Open Coding - Axial Coding - Selective Coding	- Final stage NVivo Coding	- Full Data Analysis - Write-up
1st February 2018: Submission of Thesis		29st March 2018: Viva		

Table 2: Research Timetable

This table shows the progression of the PhD research over six years, plus one year involving the 'Shore to Shore' experience. This project was undertaken on a part-time basis. Coventry University requires all students to submit progress documentation as part of the Progress Review Panel (PRP) system. The 'writing phase' column refers to the internal documentation numbers that were required year-on-year.

Summary of Chapter 4

Having considered the research on a more theoretical level within Chapter 3, this chapter has covered the more practical considerations of the research approach and tools used. This chapter has also outlined issues such as sample sizes, participant engagement, timelines, and delimitations of the study. The research design has been instrumental in focussing the researcher's approach and gaining clarity in understanding of the data capture and coding processes within Grounded Theory. This chapter has also clarified that the constructivist Grounded Theory has been adopted, influenced by the works of Charmaz. This not only aligns with the chosen methodology and research philosophy, but also represents a sensible approach to research design, one that allows for more flexibility. For example, under the original Straussian version of Grounded Theory, a literature review is heavily discouraged, whereas the constructivist variant allows the researcher this flexibility as long as it does not 'contaminate' the research or interfere with its groundedness (Ramalho et al 2015). Much of this chapter covers some quite fundemental and procedural elements of conducting a qualitative research project of this nature. It is important to note that, as the concept of replication is central to this thesis, having a clear explanation as to *how* the study has been conducted is a key consideration. This notion will be rexamined in Chapter 6, when considerations are made as to how this study might itself be replicated.

From the discussion of the research design, a semi-structured interview format has been selected as a primary data collection tool, with interviews being aurally recorded for the purposes of transcription. In order to ensure that a sufficient power balance is maintained, the interviews are conducted via VOIP or telephony and allow the interviewees to pick a location that is comfortable and allows them to talk freely. Beyond this, the semi-structured design of the interviews places the power and emphasis on the value of the participant data and allows them to lead in conversations. This also helps to create a rapport between interviewer and interviewee and helps to avoid conversations being dominated by the interviewer. The transcriptions utlise the denaturalised method, which ignores nonverbal cues, body language and emotion in favour of focussing on the detail of the data within the conversation. This data is accompanied by the literature review and data from other relevant secondary sources, such as charity or project handbooks and published guides on Peace Education. This is in keeping with the methodological approach of Grounded Theory, which

accommodates data from such sources and allows for data to be continually added through literature review. It has also been noted that the interview questions were trialled during a pilot study and adjusted for appropriateness accordingly. Moving beyond transcription, NVivo has been adopted to facilitate the data handling and coding, which will ultimately inform the data as presented and analysed in chapter 5. The coding itself follows a 'looping' process of open, axial and selective coding. Beyond coding, this chapter has also highlighted issues with the concept of exhaustive analysis in order to generate theory and instead has opted to follow Dey's approach and the thesis will seek to fulfil a partial but transparent theoretical saturation point in order to meet the conditions of this study.

This chapter has also outlined the delimitations of the study, with particular emphasis on the difficulties in recruiting donors as participants for this study. Indeed, due to the issues surrounding the recruitment of donors or funding bodies to participate in the research, it is noted that this study focusses on participants of Peace Education and their views on elements such as replication within Peace Education projects. Similarly, due to the linguistic complexities that might be created through attempting to interview participants who are unable to speak English, the research has been framed around participants who are based in the UK, either through belonging to a domestic organisation or through being part of a transnational organisation who have bases in the UK.

With these technical aspects in mind, we will now progress to Chapter 5 which presents the data analysis from all elements of the data collection phase of this research.

Chapter 5 - Presentation and Analysis of Data

Introduction

This chapter covers the data coding and analysis which stems from the implementation of the research design/data collection phases of the research project as outlined in chapter 4. The implementation of this process is important to document for reasons of exploring replicability within this thesis and gives insight into how this project may be replicated in the future, an element which will be further explored in chapter 6. The research into replication and Peace Education as a donor requirement has been undertaken via primary data collection of project documentation and semi-structured interviews with Peace Education practitioners. The interviewees have experience of delivering projects that may or may not have had an element of replication within the project purview. Projects identified through the interviewing/data collection process have been selected to be used for further exploration and analysis within the boundaries of ethical considerations, which results in a flexible two-way process between the interviews and the project documentation element of the data collection.

As discussed previously, the nature of the research is exploratory and approached through a contextualist, social reconstructionist viewpoint using Grounded Theory to guide the data collection and analytical processes. This approach places the researcher as an interpreter of the data, who uses codes to try and draw patterns from the primary datasets (Charmaz 2003). Indeed, as explored in Chapter 3, Grounded Theory has been adopted and implemented due to its intrinsic ability to explore data, with theoretical outputs deriving from the process of reviewing and coding the data (Strauss & Corbin 1998). Furthermore, due to the abstract nature of dealing with concepts such as replication, Grounded Theory has been utilised as there is no easily adaptable existing theory for this specific piece of research and there are too many subjective variables to be tested in a controlled, objective manner (Suddaby 2006). The use of Grounded Theory also allows for themes to be identified across participant data and allows for the formulation of a theory to evolve as more data is gathered (Strauss & Corbin 1998). Moreover, the evolving nature of the theorisation process allowed for coding to begin while further interviews were conducted, adding data into the 'feedback loop' of coding and analysis that takes place within a Grounded Theory approach. This research approach has guided the data collection as described in chapter 4 and will be

followed by a comparison and full analysis of the findings with the academic literature in the next chapter of this thesis.

Data collection for this thesis was undertaken over the course of the academic years 2015/ 2016 and 2016/17. As a part-time PhD, it is acknowledged that the data collection period was undertaken over a relatively large period, which may impact the data and will be further discussed within the limitations of study analysis. The data was manually transcribed in order to protect confidentiality, but coded using the computer-assisted tool 'NVivo'. As with the audio files, the NVivo saved files were stored on a secure drive on Coventry University's IT infrastructure.

This analysis chapter begins by exploring the open codes that were applied during the first stage of the Grounded Theory 'feedback loop' process. This is followed by a discussion of the axial coding and then the selective coding. After the main themes of the grounded theory 'story' have been presented and discussed, the literature is then re-introduced, with additional publicly available project documentation examined. The purpose of this is to compare the main themes of the data collection to see how they fit with pre-existing Peace Education 'real life' examples of project documentation.

As a note on referencing for this section, all transcriptions can be found in the second volume of this thesis – the appendices. Located within Appendix 6, each of the participants has been assigned a letter (6a, 6b, 6c etc.) and each of the transcriptions has line numbers which start at line one for each participant. There is little formal guidance for a referencing convention under the Harvard style for referring to researcher-produced transcriptions generated through primary research. Therefore, when directly referencing participant information, the reference will include the appendix number and the related line number – for example (Appendix 6a:100). This would indicate that this would relate to Line 100 of Participant 1, which is found in Appendix 6a.

5.1 Implementation of the Coding Phases

In order to make sense of primary data within the Grounded Theory approach, coding is an essential process in order to create themes and identify linkages within the information from the dataset. In order to start to consider the concept of replicability, the data needs to be disentangled and converted from the conversational form to

codes that can be more easily conceptualised and analysed. As this thesis deals with a methodology which emphasizes the academic judgement of the researcher, it is also important to document the approach taken to the coding process so that any future replication of this piece can be considered by the researcher involved.

To begin with, the Grounded Theory for this study was developed using memos which led to the initial coding (both physical and digital) and, ultimately, into the axial and selective Grounded Theory categories.

5.1.1 Freestyle Memoing

The precursor stages of the coding consisted of manual notetaking, which was achieved while listening back to the audio recordings. In addition, to a more limited extent, side notes were also made during the transcription process as and when it was relevant. As noted by Glaser, this stage of the coding procedure is an often overlooked but a vitally important element which helps the researcher develop a familiarity with the data and facilitates the formation of themes to make sense of the data (2013). While listening to the recording of the participants speak, the researcher jotted down notes in a ‘master notebook’ (see figure 2) which covered a range of elements of interest that stood out. This was a useful approach to take as it familiarised the researcher with the data and also allowed them to pick out the ‘headline’ information per participant before all of the interviews were completed and indeed helped to shape some of the informal lines of questioning within the latter primary participant interviews. An approximate total of 300 pages of notes was taken in this ‘memo’ phase, which then facilitated the creation of the open codes.

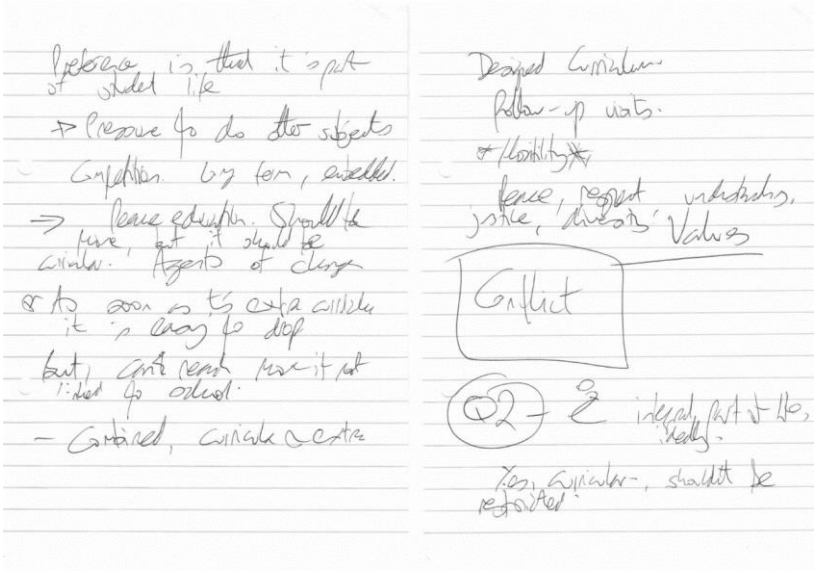

Figure 2. Example of free-style memo writing

The memoing itself consisted of notes and annotations per respondent which ranged from single words that appeared to hold meaning to the questions posed (for example the word 'conflict; in figure 2, above) to thoughts and extended comments for areas which the researcher felt were relevant. Also contained within this phase were notes to the researcher to omit certain details as part of ethics and confidentiality, such as names, cities and other proper nouns with the potential to identify the individual.

These memos were messy, often made in incomplete sentences and may not be entirely legible to those unfamiliar with the researcher's handwriting. The notes were not intended for external consumption, but were a facilitative and beneficial step between the semi-structured interviews, the transcription process and the open coding phase, which is detailed in the next section. The memoing stage is also noteworthy from a replication point of view as it is an inherently unstructured and highly subjective approach to making sense of the data, based on the individual judgement of the researcher. Rather than using a calculated scientific practice to conduct this element of the analysis, a 'chaotic' approach is taken, which is unlikely to be able to be duplicated in the future; indeed, the notes themselves are highly personalised and unique. For the researcher, this is useful as it supports immersion in the data and allows for thoughts to flow more naturally, rather than be restricted by a predefined pathway, in keeping with Grounded Theory. Although the act of memoing might be adopted as a process as methodological replication, the outputs in the form of the scribbles and notes will be

highly individualistic and unlikely to be made publicly available for review or comparison.

5.1.2 Open coding

Following the transcription process, open coding was initially conducted using the line-by-line technique, which proved to be a somewhat unnecessary approach as it was overly thorough, to the point where useful data was not always being recorded. Examples of these are frequently found during the opening and concluding sections of the interviews, for example P01's "Of Course" (Appendix 6a:236). This was also problematic where lines consisted of the partial sentences, such as P02 "…doing afterwards." (Appendix 6b:87). Indeed, some lines yielded little usable information and felt like 'coding for coding's sake', where others were densely packed with notes and comments. As a result, the approach was modified to a sentence-by-sentence coding structure, which took account of the data around the conversational structure, rather than how the words were arbitrarily organised into lines by Microsoft Word (which in itself could be affected by trivial elements such as font and letter size). This not only proved to be a better use of time and resources, but meant that themes could be more easily identified by matching notes to the flow of the conversation as transcribed:

Sample Text from Participant 1 (P01)	Open Coding Examples
Today, my role is a learning coordinator.	Job title: Coordinator Doesn't mention PE in title
My responsibility is not just Peace Education, it would also be areas like working with dialogue facilitators in that training process.	Beyond PE; training facilitators. Education of facilitators Beyond PE; Dialogue work
Also, learning dimensions of programs in terms of documenting what we have learned and also sharing that learning with individuals, communities, and other organizations.	Pedagogy – learning dimensions Best practice Replicating learning through best practice
But we work with schools, and we work with universities.	Working with formal education institutions

For us, Peace Education really is about that notion of giving people some exposure to practical realities and what we think works to support peacebuilding and reconciliation.	Defining PE Anchored in reality Practical Supporting Peacebuilding and Reconciliation
It has a very practical dimension.	Practical Not just theoretical
But again, a lot of our work, especially this work with schools, would follow more typical, if that's right or wrong word, approaches to Peace Education.	Teaching style Formal Education Tradition approach Inferring not 'in the field'

Table 3 example open coding from participant 01

The switch from a line-by-line to sentence-by-sentence approach had not been anticipated in the research design stage of the thesis and is certainly a lesson learnt in terms of balancing approach and time management with Grounded Theory's emphasis on thoroughness and attempting to provide a sufficient (if not exhaustive) set of coding from which sense can be made. When considering the best unit of analysis to use, paragraph by paragraph was also considered but it was felt this approach may lose some of the detail and context, although may have been a less time-consuming approach.

In total, over 7,000 lines of open coding were made to the transcripts using NVivo, of which many started to lead to themes and commonalities, as expected within the adopted methodology. Depending on how one views this process, coding can be interpreted as 'exhaustive' as each sentence has some form of coding against it. However, the issue of subjectivity raises its head here as the researcher still codes based upon their perceptions and considerations of what is relevant, which is why the approach put forward by Dey (1999) and Charmaz (2003) was adopted – the coding has been sufficiently thorough but cannot possibly be exhaustive. This ultimately fed into the axial coding stage as part of the 'feedback loop' of coding and analysis.

5.1.3 The Axial and Selective Coding Stages

Axial coding is the process of paring down the vast amounts of individual open codes into relationships and connections between themes; from Strauss and Corbin's perspective, it is the reassembling of the data that was deconstructed in the open coding stages of the Grounded Theory methodology (1998). Although the 'coding feedback loop' was implemented for this thesis, in practice, the traditional notion of separate axial and selective coding phases was actually very closely aligned, making the axial coding process feel more akin to a slightly redundant, intermediary stage. Charmaz argues against the need for separate axial and selective coding, in favour of 'focused' coding (2006). Again, as a lesson learnt from this process, any future research or replication of this research may wish to consider altering their approach to coding in order to be more focused, which may result in a more efficient process. Interestingly, we can see here another form of subjectivity within the coding process - the choice of coding approach. Kendall argues that there is no 'right or wrong' approach and it is up to the researcher's discretion to choose the coding paradigms that fit the goal of the research (1999). From a replication perspective, it would merit further investigation to explore whether or not the selection of coding approach makes a difference to the research findings when replicating a study. This also raises the question – how far should a researcher go to emulate the research approach when testing for replicability?

Using the example of P01 from the open coding seen in table 3, a sample of the axial codes can be found in table 4, on page 102:

Open Codes	Axial Codes
Job title: Coordinator Doesn't mention PE in title	Practitioner Perception of job role - not PE specific.
Beyond PE; training facilitators. Education of facilitators Beyond PE; Dialogue work	Perception of PE Work – not just PE Choice of educational Styles
Pedagogy – learning dimensions Best practice Replicating learning through best practice	Choice of educational Styles Nature of Replication – best practice
Working with formal education institutions	Nature of PE Work – working with schools
Defining PE Anchored in reality Practical Supporting Peacebuilding and Reconciliation	Perception of PE Work Delivery of Projects – practical rather than theoretical
Practical Not just theoretical	Delivery of Projects - practical rather than theoretical Choice of educational Styles - practical
Teaching style Formal Education Traditional approach Inferring not 'in the field'	Perception of PE Work Choice of educational Styles – formal education

Table 4 example axial coding from open codes

With the focus of this research being on replication and how the practitioner might achieve this, there were sufficient participant discussions around this notion within the dataset, supported by the axial codes, to make this the focus of the selective coding. With a core concept of project replication, it was then possible to identify other significant strands stemming from this. The final codes are therefore a representation

of the culmination of the coding processes and show a range of issues which comes back to this notion of replication within Peace Education Projects.

Figure 3 demonstrates the selective coding structure from which the 'storyline' of the analysis is presented:

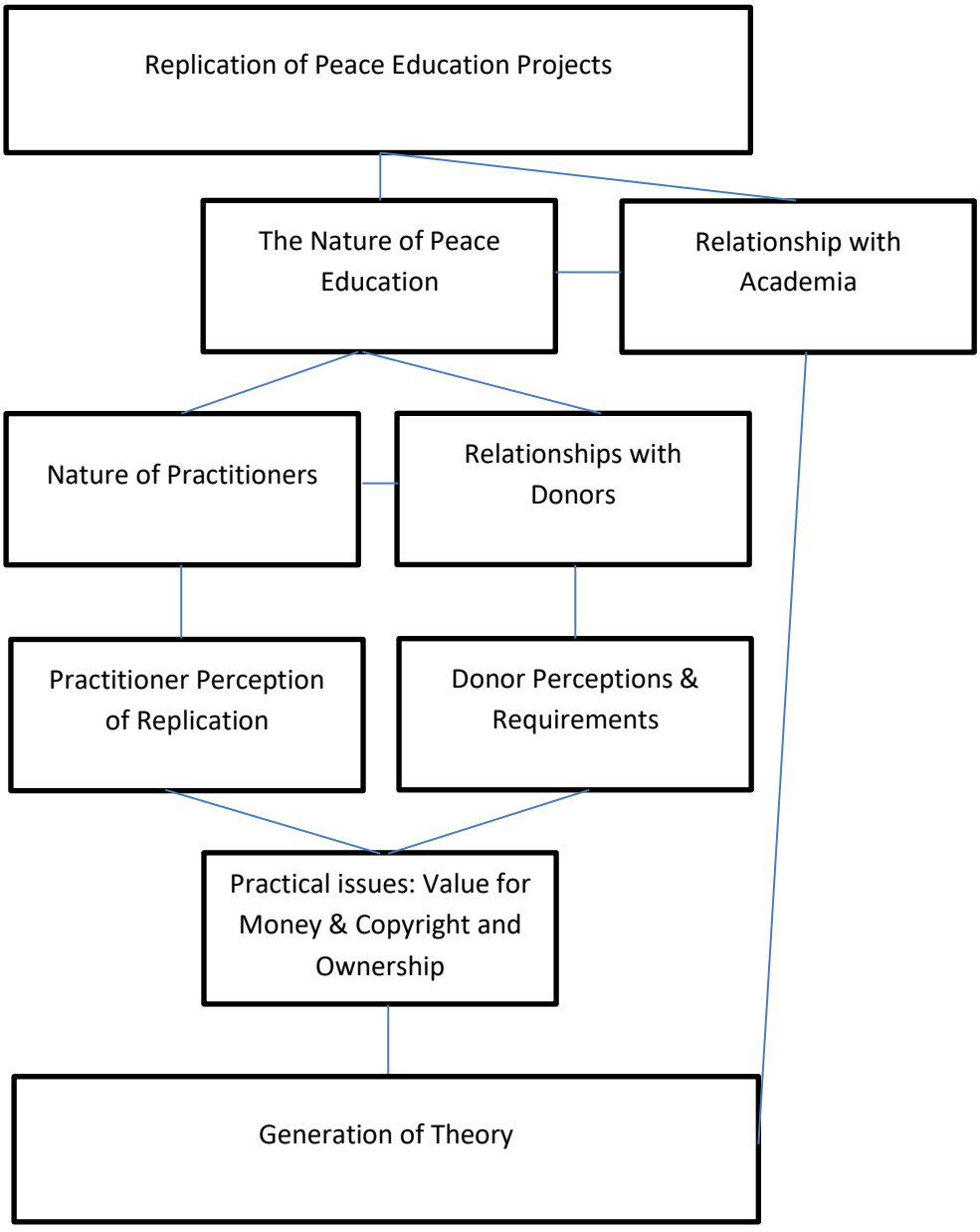

Figure 3: Selective Coding 'Storyline'

5.2 Presentation and Analysis of Core Themes

This section deals with the main themes identified through the coding stages to tell the 'story' of replication within Peace Education, as identified from the primary dataset. This starts with the core theme, the nature of replication, before presenting and analysing the constituent elements which either contribute to or detract from replication or are related to the practice of replication within Peace Education in some way. This section is exclusively led by the data from the primary interviews and will be related back to the literature later in the thesis. Consequently, this section utilises many direct quotations to support the analysis and to give depth to the coding and focus areas that are being discussed. It is important to highlight here again that the data is wholly derived from the practitioner perspective – any discussion of donors is therefore from the perspective of those who require donor funding to operate. This has been discussed as part of the delimitations of study, but it is worth noting as a point of context.

That being said, it is virtually impossible to operate interventions without funding. Due to the involvement of donors as an integral element to the delivery of projects, we can see that there are multiple strands to the 'story' of replication that starts with the core concepts of replication and the nature of Peace Education, then splits into three main areas - issues pertaining to the practitioner, the donor and, finally, academia. This section therefore presents the data in as logical order as possible, in accordance with the sequence of the 'story' of replication within Peace Education projects as presented in figure 3. Academic disconnect will be discussed last as it sits slightly outside the concept of delivering projects, but exists as a tangential theme alongside the other points of analysis.

5.2.1 Replication within Peace Education Projects

The main focus of this thesis is, unsurprisingly, also the main theme of the coding and forms the core element of this 'story'. The nature of replicating Peace Education programmes was discussed at length across all interviews; the saturation of the data here, however, relates to the existence of replication within projects and the form that this takes. The coding clearly shows that a non-traditional, non-scientific interpretation of replication exists within Peace Education. Beyond this, it can be said that this kind of replicability plays a role in the practice and delivery of interventions. There is no simple solution to replicability in this area; due to the contextual and subjective nature of

delivering a Peace Education project, the data suggests a new definition of replication is required for this context. Indeed, the interviewees consistently stated that they felt that the idea of replication should lie within the methodology of approach of a project and in sharing best practice as opposed to attempting to replicate outputs or to strictly enforce an inflexible curriculum or duplication style approach to interventions. Participants such as P03 felt strongly about this, stating “We don’t believe in a kind of one size fits all approach where you can bring in some international experts who can say, "Here is what you need to do, here is a peace education program"” (Appendix 6c:216-218).

Indeed, several interviewees expressed unfavourable sentiments towards replication in the sense of wholesale duplication of a project. P18 highlights this: “Thinking about it, attempting to replicate a project like this kind of defeats the purpose, doesn’t it?” (Appendix 6q:228-229). Participants were also very much against donors simply picking up a project and delivering them elsewhere, especially when the original practitioners had not been included. This ‘cookie cutter’ transplantation approach was perceived extremely negatively; P04 stated that they had seen attempts to do this and notes that “I think that's quite dangerous because it undermines my very deep belief in people having the resources” (Appendix 6d:258-259). For P04, the staffing and delivery team were integral to the being of a project and this is something that cannot be simply taken away and delivered elsewhere. Similarly, P18 argues “What I do not support is a project being picked up by someone else and claiming it’s the same project. It isn’t possible to do that. A project is a whole package. It includes the people who deliver it, the participants, the activities, the environment.” (Appendix 6q: 222-225). With this in mind, a saturation point within the data is a clear rejection of replication in the form of direct project duplication.

Despite reservations with regards to the traditional perception of replication, there is a recognition that replicability, of a kind, does have a place within Peace Education. Some participants had issues with the terminology and the associations surrounding ‘replication’. It was also considered a difficult notion to deal with, but not an impossible one. To draw from P09, replication is aptly described as ‘messy’ (ibid:171-172). Similarly, P10 describes it as being “very hard” (Appendix 6j:138). P17 also refers to this:” It’s a difficult thing though as you say the word replication and people recoil as it sounds… so clinical.” (Appendix 6p:89-91). Indeed, the dataset points to the notion that replication is a difficult subject because of the connotations – the terminology is

perhaps not fitting for the practitioners in the context of Peace Education due to the scientific, inflexible, undertones of the word. P18 reinforces this, stating that they do not think replication is the right word within the context of Peace Education interventions, but the principles of repeating best practice still apply and are still relevant (Appendix 6q:290-292). Therefore, although it is seen as important, replication in this sense has a different interpretation for the respondents. With this caveat in place, there was little evidence to suggest that replication, in a wider sense, was purely perceived as negative; P09, for example, notes that there is a strong argument for a type of replication within interventions (Appendix 6i:136).

So, what is the Peace Education practitioner's preferred interpretation of replication? From the very first interview, the coding inferred that replication within such interventions should not be perceived as wholesale repetition, but about identifying what has worked, with a view to repeating the successful elements of a project. Indeed, this qualified as a saturation criterion with regards to replication – the data clearly rejects the scientific notion of replication, but embraces a context-oriented, methodological approach. P01 states "At a certain level, we feel a necessity to replicate in what we have learned that works" (Appendix 6a:98-99). This again is not about duplication, but rather an approach that is "… different for every group but it's a standard item in our work." (Ibid:111-112). Linked to this, the notion of contextuality was a strong recurring element; there was a clear recognition that the traditional interpretation of replication could not cope with the subjectivities and contextual requirements that are integral to such projects, with P05 stating "The replication is never exact…That isn't realistic. You do need to change things and tweak what you do, otherwise things fall down." (Appendix 6e:101-104).

Taking this interpretation of replication into account, there is clear evidence that replication is an important consideration within Peace Education projects. There are also indications that this results in perceived benefits, sometimes even after the practitioner had ceased to be involved with the project (although long-term impact is a contentious area). P02 noted that they had undertaken a number of projects in the Middle East where workshops had been replicated within a geographical region to great success, but suggested it was not possible to run the project in the exact same way once they moved beyond the state lines or beyond cultural boundaries (Appendix 6b:88-99). However, the educational intervention cited by P02 has been scaled and used to reach over 12,000 children, indicating that replication of a kind can be used to

reach out to large numbers of beneficiaries (ibid:98). This was also supported by other participants, such as P03, who supports this – "There's clearly something positive about being able to spread programs over a wider area" (Appendix 6c:235-237). Other benefits included the notion of time-saving, so projects did not always have to start from the drawing board every time. P05 placed particular emphasis on the importance of replication in this regard, stating that repeating what has already been proven to work helps to build a strong set of resources that could be used again in the future (Appendix 6e:93-104). It therefore appears that practitioners prefer the notion of 'learning' rather than the more restrictive concept of 'replication'.

Under this suggested reinterpretation of replication, the coding revealed that this has strong connections to the sharing of best practice, which again demonstrates a rejection of replication as an exact like-for-like duplication. For practitioners, replicability is achieved when the general approaches to project delivery were re-used and, importantly, where the practical and educational activities have to be tweaked to match the context; this can be seen as an inversion of the traditional scientific notion of replication, where the same experiments and activities would be used. The critical element here is the rejection of uniformity and the embracing of subjectivity. With regards to replicating a project, P18 defined this approach as "The project has the same soul, but is delivered in different ways." (Participant 6q:204-206). P08 further elaborates on this: "…we are constantly improving. Tweaking, changing the bits of the delivery, changing the order of things, changing some of the activities to become more illustrative or -- we're learning from each group that go along" (Appendix 6h:130-133). P14 goes further, stating "The thing is making sure that you design something that has sufficient flexibility and people can make it work in a school in the Middle East and in an adult school in Africa or an all-boys school in Eastern Europe" (Appendix 6n:352-354). P14 elaborates on this more extreme example of projects being used in other countries: "We wouldn't recognise it as a replica of our project, but we can certainly unpick the bits and pieces they've used. We can clearly see what they've added and do differently though." (ibid 367-370). Other respondents were less confident in the scalability of their interventions but noted that replication worked because of their familiarity with the local context: "Replicating our stuff is easy too as we know it works here. We don't know if it will work anywhere else" (Appendix 6o:165-166).

The information regarding the practice of replicating Peace Education projects also includes replication being realised in the form of guidance documents and 'how to'

manuals for individual projects – practical guides to project delivery and of sharing of what works. Indeed, the open coding stage documented a large recurrence of mentions of handbooks, books, guides and similar in relation to replication and demonstrates the only physically replicated outputs of Peace Education projects and interventions. P11 directly equates this to the sharing of best practice: “To replicate is to deliver the project again. It is taking the success and making it happen again. You can only replicate project if it has gone well before. You cannot be replicate a project when it fails.” (Appendix 6k:148-150). P15 also places emphasis on using evidence-based successes as the basis for replication: “We have sufficient evidence under our belt that we know what works and what doesn’t. We repeat the bits that do work and review the bits that really didn’t work.” (Appendix 6n: 330-332). This aligns closely with social reconstructionism, which advocates evolving educational methods to better society – using the same approach over and over in the hope that it might be successful clearly does not fit into this model. This appears to be an iterative process, constantly evolving and adapting. If a curriculum model was implemented and the projects were fully structured and rigid from the start (and therefore more replicable), then this might prevent an intervention from fully achieving its goals. That being said, this is not always an easy process as it can take time to develop sufficient evidence to ascertain what makes a project successful. P19 notes a difficult journey with replication: “We had an absolute nightmare with the replication. We'd pilot it in one new area and we were able to learn a lot from that, what was working and what wasn't. The first year was a real piece of work about change management, getting people to come on board with what we were doing and why we were doing it and how to evaluate our work.” (Appendix 6r: 240-245). This suggests that replication is an evolving, long-term concept that may not always be immediate. This makes sense when considering the concept of sharing best practice – you have to see what works (and potentially make mistakes) before the best practice emerges. Yet again, this has parallels to social reconstructionism and the striving of creating a better education provision for the benefit of society. Despite the difficulties that replication can pose to practitioners, the production of handbooks and guides can be seen as an alternative way of achieving replicability within Peace Education, which includes the re-using of methodological approaches and as means of sharing best practice. In this way, practitioners can share knowledge and provide suggested activities and guidance, which is certainly where replication resonates within the data. Respondents such as P05 support this: “sometimes the donor wants us to produce literature to allow similar projects to run” (Appendix 6e: 47-48). Similarly, P07

notes that “Quite often it’s more about sharing approaches, sharing handbooks and sharing the methodology” (Appendix 6g:234-235).

There still does not appear to be a universality behind the understanding and implementation of replication within the data. Some of the respondents clearly recognised this approach as a form of replication whereas others only related it as a form of replication once the association had been made with concepts within the interview. One example of this can be found in P07, who noted that the production of handbooks *might* have been the donor’s intention behind replication, but they were otherwise producing the guides as a matter of best practice (Appendix 6g:153-163). Although this may well count as replication, it was perhaps an unintended consequence, rather than by design. Participant 02 also notes: “Where donors do push for replication, well, we'll do a how-to document based on the learning of a project – a manual. We wouldn’t just keep delivering the same things over and over and hope for a positive result.” (Appendix 6b:122-124). This again is noteworthy as it demonstrates that outputs such as handbooks are being generated by practitioners as part of normal project delivery and constitutes a form of replication, even if this is not explicitly by design or donor requirement. P05 reinforces this by saying that replicability is about testing ideas and repeating what works best, so replication comes almost as a secondary result of a project so that successes can be shared and re-utilised (Appendix 6e:88-91) .

In terms of replication, then, we can clearly see a theme of the rejection of the more traditional, scientific, interpretation of replicability as repetition and wholesale duplication as one might see in experiments. This specific interpretation clearly creates a sense of unease with practitioners and is therefore not a good suggested model for Peace Education programmes. Instead, what we can interpret from the data is that context and subjectivity is key to the delivery of programmes and this falls in line with the social constructivist philosophy, which places similar emphasis on the influence of social factors on people’s growth and identity and the social reconstructivist thoughts within education which advocate the continual improvement of processes in order to transform society – in this case, the tackling of otherness in the ultimate hope that this will avoid instances of violence. With this in mind, a suggested model for replication appears to be within the concept of sharing ‘what works’ and best practice through the production of handbooks and guides. Rather than adopting practices such as a strict curriculum or attempting to replicate outputs (or even attempting to repeat or transplant

a project), this approach is a form of replication which takes subjective elements into account. This brings into question whether or not replication is actually the most appropriate terminology to use within the context of peace education. With the evidence suggesting that the term has negative connotations, it would perhaps be best to avoid using the term 'replication' altogether. What the data does not suggest, however, is a satisfactory alternative to replace it with and this is something to be considered during the theory-generating element of this research.

Now that we have seen how practitioners perceive replication, we can move on to one of the key elements of 'story' of the replication of projects – the nature of Peace Education itself.

5.2.2 The Nature of Peace Education

The Nature of Peace Education is notable within the data due to the extreme difficulty in making the coding coherent enough to analyse and draw a single conclusion. There does not appear to be a universal model for Peace Education as a practice and there are some clear variations to the nature of the interventions discussed during the interviews – the saturation point here can therefore be interpreted as a lack of uniformity within the design and makeup of Peace Education interventions. This is perhaps unsurprising, given that the concept of 'otherness' itself is so wide. It is therefore reasonable to assume that there is the potential for as many types of intervention as there are types of otherness – some projects focus on racial differences, some on religious differences, others on dealing with interpersonal conflict and so on. This is all very well on a theoretical level, but this in itself has implications for replicability and again brings subjectivity and contextuality into the forefront.

A striking element within the coding was that the term 'Peace Education' itself does not appear to be a phrase that is in common use amongst practitioners. P02 states that they are involved in projects that "could usually include what you would call peace education" (Appendix 6b:9-10). This infers that the term is recognised, but is not as widespread amongst practitioners. Similarly, P03 says that they are in involved in "… something you could call peace education. I mean peace education is pretty broad." (Appendix 3c:52-53). Following this theme, P04 also notes "the term peace education can be... it kind of catches everything in a big umbrella." (Appendix 3d:95-96). There were some exceptions to this, such as P07 who did utilise 'Peace Education' as a term, but such participants had been more involved with project delivery in schools and

universities, which may have exposed them to the term from a more academic perspective. Similarly, respondents such as P10 noted that they were 'aware' of the term, but still notes that "We might not call our programmes by peace education in name, but I suppose that is what we are doing." (Appendix 6j:36-43). On the extreme end, P16 noted that they had not even heard of the term 'Peace Education'. P13 also explains that they had not heard of the term when they first started working in this area (Appendix 6o:82) (Appendix 6m:26). One particularly interesting comment came from P19 who, when asked to define Peace Education said "When you mentioned peace education, I did immediately think about warn-torn countries and genocides. I was worried that I might be quizzed on something I can't really comment on" (Appendix 6r:51-53). This is especially noteworthy as it indicates, that even within the practitioner community, there is a perception that 'Peace Education' relates to the concept of peace through a security lens rather than in a wider transformative sense. This certainly opens up a new line of thought that was not fully explored within the scope of this research – how practitioners view the 'peace' element of what they do. Instead, the line of questioning focussed more on the education and replication elements and this may well be worth exploring in a follow-up study. This is also important as the data supports a general rejection of the education element of Peace Education, something that is discussed in section 5.2.3. P04 notes that Peace Education crosses over with peacebuilding, reconciliation and development, noting "We find the line gets more and more blurred with every passing year" (Appendix 6d: 91-92). This again indicates that further study in how practitioners view the concept of peace might be warranted. This tangent notwithstanding, the saturation of the data here is that the term 'Peace Education' does not appear to be in widespread use within the practice and delivery of interventions, even for those who run projects that would fit under the umbrella of Peace Education.

Despite the term itself causing some issues, the general perception of what Peace Education means were quite consistent, especially with regards to the purpose of projects and interventions. Fundamentally, the data shows that interventions are about supporting peacebuilding and reconciliation (Appendix 6a: 22-23). Beyond this, we can see a clear theme of Peace Education interventions tackling otherness, with P09, P12, P13, P14, P15, P17, and P18 all mentioning this explicitly through the use of the terminologies 'other', 'the other' or 'otherness'. Sometimes this was about people learning how to live peacefully with others, such as P06's viewpoint of "peace education is just about teaching young people, even older people, just how to get on at

all levels. How to get on with themselves, how to get on with other people around them, how to get on with the adults who might have caused issues, and how to understand the world around them in order to be aware of the complexities of it" (Appendix 6e:5-9).

Although the main focus of Peace Education from the dataset focussed on enabling students and beneficiaries to think about otherness differently and to transform perceptions to peaceful ends, a number of the interview respondents also tied this in with the incidences of violence. P01 notes that their organisation aims "to build peace and look at alternatives to violence" (Appendix 1a: 11-12). P04 also notes that they aim to "support people who are living in conflict and violence" (Appendix 4d:48-49). However, violence was not always the primary concern; instead, the management of conflict to prevent escalation plays a large role. P19 asserts that "it is really important to remember that conflict is part of our lives. It's how we deal with it that makes the difference and we are all about making sure the past is not repeated." (Appendix 6r: 64-67). P02 agrees with this, noting that it is important to look at the root causes of a conflict to identify the actors and how to deal with that conflict (Appendix 6b:91-94). Indeed, the term 'conflict' was used by participants in excess of 100 times, with frequent mentions of Peace Education being a form of conflict management and resolution. P08 places emphasis on "the premise that all children should have the opportunity to learn conflict resolution skills" (Appendix 6h: 12-13).

The Interviewees indicated a degree of trepidation in relation to the concept of a fully replicable franchise-style model due to a worry that a replicable approach might not sufficiently enable and empower beneficiaries, thus creating a cycle of dependency-something akin to donor syndrome. This is a phenomenon which sees beneficiaries caught in a cycle of dependence upon donors or interventions to carry out aspects of their lives, without being sufficiently enabled to deal with the issues independently. Although the concept of donor syndrome itself did not specifically arise across the data collection, the notion of transformation and the empowering of beneficiaries did recur. Indeed, beneficiary enablement appears to be the key element to project delivery and there is an argument that Peace Education projects must have a realistic scope to achieve this. P14, for example suggests that artificially imposing an untailored, replicated project onto beneficiaries was not a sustainable option and risked accelerating a sense of dependency in the longer term, even if short-term goals were met. For them, having smaller and more tailored projects helps with "[tailoring to] context and enables and empowers people" (Appendix 6n: 363-370). This appears to

also connect with the desire for practitioners to work with local schools and NGOs to implement projects as concerns were raised in relation to the balancing context and the imposition of certain ideals and methods on beneficiaries, which was perceived to be a factor in the donor-dependency cycle. P02 emphasised that Peace Education projects should always see “development as freedom”, which means “empowering local people” to build capacity and not create dependency (Appendix 2b: 166-170).

Expanding on this notion of projects having a realistic scope, practicality was also a notable concern in relation to Peace Education – anchoring the learning to reality to reinforce the messages to the beneficiaries. P01, for example, notes that interventions need “… to support peacebuilding and reconciliation. It has a very practical dimension.” (Appendix 6a;22-23). Similarly, P02 stresses the importance of education having practical tools (Appendix 6b: 24-25). P08 reinforces the need to anchor the project delivery to reality: “It's all very well being taught it, but without that link to reality it's fairly limited or perhaps not as effective as it could be” (Appendix 6h: 279-281). The notion of the transformation of attitudes feeds in here as a key concept. P01 reinforces that their very organisation’s existence is “The actual story there is one of transformation” (Appendix 6a: 37-38). P04 notes that most practitioners would consider themselves to be in the business of transformative interventions: “I think most people would probably say that they are involved with conflict transformation or possibly societal transformation” (Appendix 6d: 53-54). Similarly, P19 says what they do “is about changing perceptions and tackling feelings of otherness.” (Appendix 6r: 69-70). Indeed, if their whole premise of Peace Education is about peacebuilding for change and transformation, which are very active and dynamic concepts, it makes some sense that practitioners appear to reject the notion of replication which, for them, appears to have more static connotations of adhering to a curriculum or a status quo.

This leads to the nature of interventions and feeds into some of the tensions between formal, traditional styles of education and more active ‘in the field’ style activities. There are certain parallels here between theoretical teaching and the relating of educational content to reality – P02 highlights this: “In the classroom-based training a lot of things are hypothetical, though in the field they're real situations” (Appendix 6b: 55-56). Interestingly, we do not see a complete rejection of lecture style teaching within Peace Education. Indeed, classroom learning does appear to have a role and the participants’ response to this was notable as the optimal method of delivery appears to be a mixture of both traditional classroom-based activity in tandem with more active, non-traditional

techniques. This makes sense as it might not always be safe to undertake practical activities relating to otherness, particularly where violence has occurred or may occur. Interventions therefore appear to be built in stages to accommodate theory and practice as part the transformative learning. To again draw from P02's example, their programmes factor this in: "For the two-day workshops, they'll be in a classroom, but this progresses to a real field situation" as part of the progression of the intervention (ibid:67-68). P16 also stresses the importance to link what they are doing to the real world, but the starting place is always more classroom-based theoretical learning. (Appendix 60:250-251). P05 asserts that it could even be dangerous to not provide the classroom-based educational elements before the active learning, noting: "I'd say more often than not, it's the both. I'd perhaps go as far as saying that you can't really have one on its own without the other. It's important to have the background information and knowledge before being let loose. That could be quite dangerous in some cases, actually" (Appendix 6e: 68-71). The contextual nature of the interventions also come into play here, with P03 explaining that they would review the style of their activities based upon asking "How can you show that those activities are going to have an impact? What happens after the activities?" (Appendix 3c: 119-120). Indeed, within the coding of the data, P04, P05, P06, P09, P10, P11, P12, P13, P14, P15, P16, P17 and P19 all place some importance of having some classroom-based interventions alongside the more active learning.

That being said, some participants place slightly less emphasis on classroom learning, with P01 in particular noting that they do very little of it, although there are some elements of this that occur out of necessity (Appendix 6a:29-39). P07 similarly tries to disassociate a 'teacher at the front' style of learning to make all participants more equal, but again notes that it is important to learn some theoretical elements (Appendix 6g: 46-51). Such a teacher-led style of education gives a large degree of control of the taught content (and teaching methodologies) to the teacher, which is replicable under a curriculum style delivery. If power is devolved and a teacher is no longer in full control, this creates space for transformation and innovation. This again indicates that a strict interpretation of replication is not appropriate within Peace Education; it would appear that the traditional curriculum style of delivery cannot achieve the transformation necessary to these interventions. That is not to say that there is no room for the traditional - P18 does acknowledge a place for classroom learning, but still places preference on more active styles, especially when bringing people together to tackle otherness: "You are not going to learn that sat in a lecture hall or a classroom. It's too

passive and will probably put you to sleep. We purposely chose fun, interactive activities to make the experience real" (Appendix 6q:178-180).

When asked about the place of a formal curriculum, which does lend itself to replicable models, the data shows less enthusiasm due to it being perceived as overly formal and limiting to the flexible delivery of projects. P10 noted that there is a clear difference between a handbook approach and a curriculum as the respondent found the curriculum approach to be too limited. They describe their guide as "still not a set curriculum, it's still a kind of more menu that they can choose from around their interests" (Appendix 6j:128-129). Similarly, P13 notes "…I wouldn't want to see is a prescriptive curriculum that doesn't allow for innovation or for taking the realities, the context into account." (Appendix 6n:335-336). P18 also rejects the curriculum approach as being overly limiting, stating: "I do not agree with this, projects should adapt and grow, not be tied to a policy document or a hard-line curriculum." (Appendix 6q: 200-202). This goes some way to explain the nature of the replication as identified in section 5.2.1, where it was posited that replicability is seated in the methodological approaches based upon what has been successful. Having a set 'one size fits all' curriculum is perceived to be limiting in that it cannot embrace context and subjectivity as much as a sharing of best practice, practitioner-centric, approach does. Although a curriculum would certainly help to standardise Peace Education and could introduce a formal element of replication, the saturation point of the data clearly rejects this as a solution to replicability in this context.

The issue of where interventions and projects should belong was also discussed. P06 noted that it was unclear who had the ultimate responsibility to deliver Peace Education interventions: "Where does it lie? Is it charities that help out? Is it schools?" (Appendix 6f: 293-294.). They acknowledge that it is often the third sector that delivers these projects, but recognise that this should be more systematic through a person's education: "It should be there but it shouldn't be forced. Is that even possible?" (ibid:302-303). P07 echoes this by arguing that Peace Education should be embedded into formal education, but there is a little appetite to do so. (Appendix 6g: 52-60). Again, there was no single answer here, but it would appear that the 'ideal world' scenario would see Peace Education being something that is learnt by all, but there is acceptance that it is up to charities and third sector organisations to deliver these interventions, particularly where there is little support from education systems and governments. This is interesting as it appears to be at odds with the perception that

Peace Education needs should not be placed within a strict curriculum. There is insufficient evidence within this dataset to fully unpick this element, but underlines the lack of universality within Peace Education. Perhaps the current realities of interventions require extra help through practitioners delivering projects, but the ideal would be to have this offered in a more systematic way that occurs alongside academic education.

The nature of Peace Education is undeniably vast and it is clear that there is no such thing as an average or archetypal intervention. With projects being initiated to tackle specific issues around peacebuilding and otherness, context and subjectivity are embraced by practitioners in order to transform perceptions and mindsets, and to teach beneficiaries to avoid violence when faced with conflict. The term 'Peace Education' itself does not appear to be in widespread use amongst practitioners and this is perhaps due to the nature of the academia that concerns itself with this – the term may be a more artificial label that academics use, but is not in common usage amongst those who are involved in the delivery of the projects.

Beyond this, we can clearly see that interventions are designed to be transformative and need to be anchored in reality to achieve impact - it is not sufficient to just teach the theoretical elements. That being said, there is a recognition that project delivery needs to embrace both classroom-style learning and activities in order to get the transformative messages relating to otherness across to the students/beneficiaries involved. Overall, we can see that the 'story' of peace education is not straightforward, which is perhaps why replication is also not as clearly defined as it might be in other disciplines. Instead, we continue to see this theme of contextuality and subjectivity playing a major role in the nature of Peace Education as a practice.

5.2.3 The Peace Education Practitioner

Central to the delivery of projects, another theme within the data is the notion of the Peace Education practitioners themselves or, rather, the artificial nature of this term. The earlier sections of this thesis made repeated references to the notion that practitioners exist as a coherent entity within the space of transformational education projects. However, the data strongly suggests that this may have been a false assumption and that the label is, perhaps, an artificial and academic one, in a similar vein to what has been seen with Peace Education in section 5.2.2. Indeed, the data indicates that individuals who work in this area do not always consider themselves to

be ‘Peace Education Practitioners’. This may be due to the highly varied nature of the delivery of projects – as we have seen, there is no typical example of a peace education project. But, beyond this, a number of the respondents did not necessarily consider themselves to be in the ‘business’ of Peace Education, despite meeting the requirements to feature as part of the interview sample for this thesis. This makes some sense, given the lack of universality within Peace Education projects, and again places a heavy emphasis on the subjective nature of the intervention to which the practitioners belong.

Indeed, this saturation point is again concerned with a lack of universality – instead of there being one core theme to classify the Peace Education practitioner, the discussion point here is the absence of one. In terms of the words used by the respondents, only P09 used the self-identifying terminology of being a ‘practitioner’ (Appendix 6i:16), with P11 noting that “Peace Education has been the focus of my last five years if I look at my career.” (Appendix 6k:24-25). There is a caveat here, however, in that the researcher had used the terminology of ‘peace education practitioner’ during the interviews, which may have influenced the respondent’s choice of words. However, respondents such as P12 and P13 state that they either have worked or are currently working on a Peace Education project, but did not refer to themselves as practitioners (Appendix 6l:20) (Appendix 6m:25). That being said, these were the only allusions to the term ‘Peace Education practitioner’ as a recognised label within the dataset, with most not using this specific terminology at all.

Conversely, P03, explicitly states that they did not consider themselves a Peace Education practitioner and P14 clearly states that Peace Education “is not a label we would wear” (Appendix 6n:24). P04 additionally notes “I guess you would call me a peace education practitioner, but I’m not sure if that’s a commonly recognised title as such. I think most people would probably say that they are involved in conflict transformation or possibly societal transformation.” (Appendix 3d:51-54). Similarly, P19 did not like the term and did not think it adequately described what they do, even though their work and project remit fit the aims of Peace Education as defined by this thesis (Appendix 6r:27-28). We can see a clear rejection of the terminology here and this very much correlates with the practitioner’s perceptions of Peace Education as explored in section 5.2.1. Although this initially came as a surprise during the coding phases, this becomes more understandable when the breadth of the term ‘Peace

Education' itself is considered. Indeed, we have seen somewhat of a rejection of the term by those involved in such projects and interventions. This again may be a result of the academic desire to classify people and to label things for a neater analysis and therefore not representative of what happens in reality, a theme which will be discussed more in section 5.2.7.

Some of the respondents did indicate that they used other terminology to describe what they do. P04 referred to themselves as a "conflict transformation practitioner" (Appendix 6d, 48) and P06 called themselves a "peace and justice coordinator" (Appendix 6f,15). In other cases, such as P08, the respondents mentioned working in an area which involved both education and peace, but either demonstrated that they had not given consideration to the term 'Peace Education' before or noted that it was not a term they would commonly use to describe their job role. Similarly, P10 described themselves as a director of a charity which deals with Peace Education related projects, but did not consider themselves a practitioner in that precise phraseology (Appendix 6j: 15-43). This again has parallels to the perception of Peace Education being a broad label; "Hang on. How would I define it? You can tell I've not been asked that. I'll have a go" (Appendix 6h:256-257). Similarly, P13 states that they work in in an area "what I guess is considered to Peace Education" (Appendix 6m:11-12). P18 also states that it is not a term that they would use (Appendix 6q:37). This brings into question the value of the academia assigning detached labels within research, especially when they do not necessarily correlate to the realities or perceptions of Peace Education 'on the ground'. P13 picks up on this issue: "It seems a little like the academic types, no offence intended, wanting to pigeonhole things" (Appendix 6m: 160-161). As this thesis has consistently used the term 'practitioner' within the preceding chapters, it would be unwise to switch the terminology at this late stage, but it is certainly something to note for future studies and may indicate that further reflection on how academia correlates to reality is needed. This issue is addressed within the wider sense of academic disconnect within section 5.2.7.

Beyond this, we can also see a somewhat surprising lack of association with educational terminology within the data. The coding suggests that practitioners do not see themselves to be in the business of education; rather, the frame of reference of their work tends to be around peace and peacebuilding. P11 notes that "… much of the peace education comes from getting people to work together. It isn't boring. We are not

really teachers like you would get in your studies" (Appendix 6k: 118-120). P13 similarly emphasizes getting 'real' people together for successful interventions:
"I like the idea of people learning from other 'real' people. It was more, for me that really exciting about citizenship was motivating local citizens and making the change that they want to kind of spread. Propagate without the teachers. That's, the ideal. That's the reason I like this type of education." (Appendix 6m:53-56). Beyond this, some of the respondents saw their role as either supporting formal education or training the teachers, rather than being teachers themselves. P12, for example states "First of all, model one of the sessions and then to observe the teacher and give some feedback so that it's dynamic and active learning" (Appendix 6l: 251-253). P14 and P15 similarly place emphasis on providing tools for teachers (Appendix 6n: 208-211). P07 explains that teachers do not need to be peacebuilding specialists - "it's better to have teachers who are sensitized, sensitive I would say, peace education sensitive. I don't want them to be experts in peace education, they don't need to be" (Appendix 6g: 56-58). This may also be related to the notion of longer-term impact and sustainability. Practitioners repeatedly note that money is tight in the current environment (See section 5.2.5) and so, through training the teachers and by developing handbooks and activity packs, Peace Education practitioners can facilitate programme longevity and sustainability through training and enabling local teachers. Interestingly, certain participants appear to put a heavier emphasis on third parties, such as teachers, to help to deliver formal educational content. P18, as an example, distances themselves from the 'education' element of their job: "Actually, I don't like the term education in relation to what we do as the word drums up images of being sat behind a desk, listening to a teacher." (Appendix 6q 40-42). This brings into question the hybrid nature of Peace Education. One might assume that there would be equal considerations of both the peace and education elements of the work, but the practitioners appear to primarily see themselves as peace-builders, who are facilitating education as opposed to educators who are facilitating peace. This is also evident when practitioners, such as P12, describe the precise nature of their job: "I look after a portfolio of schools if you like that have invested in this long-term project toward peacebuilding with the restorative underpinning", again reinforcing the notion that the teachers themselves deliver the content, once they have been trained and have the necessary materials (Appendix 6l:63-65).

Indeed, despite the practitioners considering themselves more aligned to peace-builders as opposed to educators, the data shows that teachers and educational establishments play a key role in Peace Education interventions, particularly when the interventions are aimed at school-aged children. Although there is a general rejection of interventions being overly formal and based on curricula, projects often work in partnership with more formal forms of teaching. This can be to 'train the teachers' to be knowledgeable about Peace Education. However, there is a clear difference between this type of activity and holding project-based interventions with beneficiaries, with P01 explaining that they would either train the teacher or work with the students, but they are two separate activities– " … we don't work with the teachers and the students at the same time" (Appendix 6a:48-49). P07 notes that the success of their projects in the Middle East was working in combination with governmental ministries, educators and students so that teachers could become "agents of change" in terms of peace and education (Appendix 6g:30). P15 also supports this notion, stating that "They are gatekeepers" (Appendix 6n:90). Beyond these examples, P06, P08 P10, P11, P12, P13 and P14 all place importance on teachers and schools as partners, with the practitioners developing toolkits and activities for them to deliver – a form of project replication. Another example of working in partnership with educators can be seen beyond compulsory education too, with P15 giving an example of a project that aims to tackle issues pertaining to female attainment: "we're also doing a series of workshops in partnership with [a UK University], exploring and dismantling some of the real and perceived barriers to higher education" (Appendix 6n:169-172).

Within this data theme, we can see that the generalised term 'Peace Education' perhaps loses its intended meaning outside of academic study. It is interesting to refer back to P16, who noted that they had not heard of the term before and so did not consider themselves as a practitioner, despite their work in what could be considered Peace Education (Appendix 6o:82). This yet again reinforces the lack of universal understanding of the term, even amongst those who might academically be perceived as such. Therefore, in terms of the 'story' of replication, as portrayed by the primary data, the practitioners themselves are noteworthy due to the high level of subjectivity and contextuality surrounding their job roles and how they perceive themselves. It is also an important differentiator to note that the practitioners (however artificial the phraseology may be) consider themselves to be peace-builders as opposed to teachers and educators.

5.2.4 Donor Influence on Replication within Project Delivery

Following the notions of replication and the nature of Peace Education, concepts and associations surrounding donors and those who fund projects were the next most significant set of codes across all stages of the coding process. The term 'donors', for example, was cited more than 200 times; it is therefore for this reason that donors form the second main strand of this Grounded Theory 'story' of replication within Peace Education. This also makes sense due to the realities of delivering a project - it has already been documented that projects and interventions cannot run without sufficient resources and money. This inevitably necessitates practitioners finding this through processes related to acquiring funds and it is within this space that the donors and funders come in. Although practitioners are the people who deliver programmes, such projects could arguably never materialise without donor support or some form of fundraising.

In some cases, the data suggests that donors have a rather narrow perception of Peace Education, with P01 noting that one particular donor did not "fund us to do peace education because they argue that education takes place in schools." (Appendix 6a: 86-87). P13 highlights that donors are not front-line project delivery staff, but yet hold power as it is their money being spent (Appendix 6m: 252-253). Donors will inevitably have their own perspectives on the nature of a project and the outputs and outcomes; this may not always necessarily be directly related to replication, but do influence how an intervention is delivered and measured. P08 gave an example of a pot of funding from a particular donor that they felt was ideal for their organisation to access. However, their bid for funding was unsuccessful as their organisation did not have a military association, which happened to be a donor requirement (Appendix 6h:160-169). This incident highlights some of the more unusual requirements that donors can have and demonstrates the ability for a donor to halt a project before it has even begun. In this case, the practitioner was surprised by the request and could not see a logical rationale for the requirement. Indeed, a recurrent theme within the data is the notion of a donor's perceptions and visions, and how well these translate to practical reality. P03 notes "It certainly is the case that donor conditions and donor requirements do make things a lot more complicated, often put in place for good reasons but in practice they can often make it a lot more difficult for anyone trying to implement the programs." (Appendix 6d:243-246). P18 argues that donor requirements can be detached from the realities of the work practitioners do 'on the ground', noting

that “Often what they want can be heavily influenced with bureaucracy and rules set by chaps in London. It’s all a bit detached.” (Appendix 6q: 327-237). What is clear from the coding is that donors appear to have a different set of priorities that do not necessarily align to those of the practitioner. P02 affirms this by reinforcing that donors have got their own accountabilities that might be at odds with the priorities of the practitioners. (Appendix 6b: 110). P04 felt quite strongly about this, arguing that elements such as replication should be led by those who are delivering and not “…somebody sitting in Brussels, New York or London. It has to be-- I think it has to be participatory analysis with the people who are going to be part of the project who are not beneficiaries” (Appendix 6d: 332-334).

In terms of replicability, the coding indicates that replication does not always appear to factor into donor requirements as a primary concern. In instances where it is specifically mentioned, donors are not always able to provide certainty to practitioners in terms of their intent: Participant 06 notes, with regards to replication as a requirement, “… it’s a funny area – donors are not always exactly clear in this area” (Appendix 6e:111-12). Replication itself appeared to be a recognised theme, but the data shows that this was secondary to requirements such as impact and sustainability. This notion of replicability is therefore seen to be more associated with other elements of the project as opposed to being a clearly defined, separate, requirement. P02 highlights this: “I wouldn’t say that donors will always push for things to be replicated. In my experience in donor funding is they are looking not necessarily out for a project to be wholly replicable, but they are looking more for sustainability and how you're going to promote your practice to all the people in the field, to ensure it reaches widely.” (Appendix 6b: 131-135). P05 echoes this, noting that sustainability is usually where replication comes in – donors want to see some evidence of a project’s legacy after it has finished (Appendix 6e:107).

Interestingly, one of the criticisms of the donor approach to replication within Chapter 2 identified that donors do not always elaborate on what they mean by replication. P07 notes that replication might not be a priority to donors, and that there isn’t really a systematic approach taken to replicability (Appendix 6g:240-241). However, rather than being ill-defined buzz words, the data suggests that there is an intentional ‘fuzziness’ around the terminology so as not to limit the delivery of the programme: “where there is a little bit of ambiguity it allows you to design the programs according to how you think they should be run.” (Appendix 6c: 267-268). This certainly adds a new dimension to

the donor-practitioner relationship – although there is a perception that donors may be detached from the realities of project delivery, there is still some emphasis on practitioner expertise to allow them to interpret and demonstrate donor requirements without being limited to a specific interpretation. Although this can be perceived as beneficial for practitioners in terms of providing freedom of judgement, this can cause issues for practitioners, particularly if they are looking for guidance. P10 notes “Well, we struggle with that because it is never clear what donors mean. And not all donors seem to think about it in the same way” (Appendix 6j: 100-101). P17 also suggests that it might be useful for donors to give more information around the intent of replication because of the connotations “Maybe it’s me interpreting it in my own little way, but it surely cannot be literally duplicating things. It’s not possible. I mean, a lot of what we do is making this learning and success” (Appendix 6p: 96-97).

Another major example of coding related to donors and replication occurred in relation to impact, with the data indicating that donors place emphasis on more practical, quantitative and easily measurable outputs, from a more traditional project management viewpoint. Indeed, the practitioners perceive that the donors tend to focus on elements other than the transformation of perceptions; this primarily relates to evidence of numbers and hard output as opposed to longer-term impact and softer outcomes. P16 sees this as a dilemma - “It’s a tough one as donors sometimes see us as successful because we’ve taken on hundreds of kids.” However, for P16, the real impact comes from the learning and transformative elements of a projects (Appendix 6o:139-144). This links to a common criticism of donors whereby there is a perceived ‘quantity over quality’ approach to impact. This is a particularly complicated situation as the impact of Peace Education projects can take many years to demonstrate, with changes in mindset arguably taking generations to become visible. This is clearly at odds with the more ‘immediate’ approach donors are perceived to be taking with regards to impact, with participants such P03 highlighting that this can cause tensions (Appendix 6c: 127-129). P02 affirms this, noting that donors “don't necessarily want to consider long-term impact as it’s not always tangible.” (Appendix 6b: 110-111). P07 also notes that numbers are simpler to demonstrate: “They can see records and registers. It’s all superficial, but I think they saw it as impact” (Appendix 6g: 101-103).

That being said, the data also showed indications that the demonstration of short-term impact is specified for a good reason and not just due to short-sightedness and differing priorities on behalf of the donors. Although these requirements did cause

tensions, a number of participants did recognise why donors act in such a way, with P15 stating: “Even though people know that they know that behavioural changes take a long time. They still want to see evidence of the trajectory that you’re moving in and it's making a positive contribution towards that” (Appendix 6n: 405-407). P15 also notes that the prospects of long-term funding are negligible, indicating that practitioners need to work within the confines of the donor funding, rather than attempting to operate in their ‘ideal world’ project scenario (ibid*:*429-431*).* Although there are some evident tensions between the donor and the practitioner approaches to impact, participants did express that, as an expected pattern of behaviour, they knew what to expect from donors from the outset. P03 notes that “we would always want to know the numbers involved, the donors will always want that.” (Appendix 153-154). P05 similarly notes that a lot of the requirements are explained during the application phases for funding: “…organization and sustainability, that’s the big one as well and I think feeding into that, you work on the application, that comes into it as well” (Appendix 6e: 36-38). Although there was no significant data saturation with regards to this area, it is noteworthy that some practitioners demonstrate an awareness of the donor perspective and are not just simply frustrated at their requirements. Indeed, these issues pertaining to relationships qualified as a selective code in itself and is examined in section 5.2.5.

Beyond this, the temporal context appears to influence donors and their requirements, especially within the contemporary window of time that this research was conducted. Respondents referred to the impact of the 2008 financial crash and the impact that this has had on funding. As noted by P05: “Donor requirements have become far stricter and actually there is not a huge focus at the moment on some of the softer outcomes. They want to see numbers. They want to see impact. You would be lucky to get funding for a project that only works with a handful of people. Education and social programmes seem to be losing out to projects that do things like build water supplies and utilities” (Appendix 6e: 212-217). P05 continues: “We are seeing a lot of one-year projects or donors wanting to review projects at shorter intervals with agreements that they might change or remove the funding if they aren’t happy” (ibid:224-226). P14 adds “What you might actually find is that donors themselves might be too stretched at the moment, we do find that over the past few years the numbers of staff have decreased...” (Appendix 6n:542-543). P04, however, is quite critical of the contemporary donor approach: “donors don't want to put a lot of money into the investment of people. They want the investment of things, they want to count the houses, measure the roads visit the toilets.” (Appendix 6d: 190-193). P14 and P15 also

support this: “Good evaluation is expensive, so donors shy away from looking long term” (Appendix 6n: 411).

Although the practitioners realise that money is tight and that donors can, at times, have challenging requirements, this appears to be something that they have to navigate in order to deliver a project. P06 notes: “… it’s sometimes about biting my tongue as it's just really about making peace awareness real and for that we do need help from a charity or that organization” (Appendix 6f: 159-161). Another element of interest is the notion that donors are under pressure themselves, which may impact on their views and interactions with practitioners. P04 expressed that “I've never yet met anybody who works for [donor organisations] who isn't stressed out of their minds.” (Appendix 6d: 385-386). This was perceived to be a result of the shift to a more business-like style in the post-economic crash environment. “Even donor charities in the UK these days are run like businesses. They're not run like philanthropic enterprises” (ibid:404-405). P02 even gives the example of a major UK donor halting calls for applications because of tight finances and a review of where they want to go next (Appendix 6b: 203-205). P02 also reinforces that donors have their own targets and professional concerns: “In a way, they're not allowed to because of the nature of donor funding and they've got their own accountability”, adding that donors are “… notoriously busy to get hold of” (ibid:108-110 & 190-191). This sense of difficulty in getting hold of donors may influence some of the practitioners’ perceptions of donor requirements and may help to explain why they are prepared to co-operate, even with elements of ‘tongue biting’.

The data within this area of coding shows a complicated relationship between donor and practitioner regarding the practitioner’s perceptions of donor requirements. Indeed, the data indicates some tension exists between the approaches and preferences of the two parties, particularly when it comes to the notion of impact and what should be measured. The data also shows that replication may not be a primary concern for donors, who tend to focus on other concepts such as sustainability and impact, with replication being linked to these areas. However, despite the apparent disconnect between donor requirements and practitioner reality, the data does indicate that, to a degree, the donors are not always explicit in what they are after. The data also indicates that practitioners realise that donor requirements and their *modus operandi* are different due to their ‘behind the scenes’ nature – they are not front-line project deliverers. This also indicates that practitioners who ‘get’ what the donors are looking

for and are prepared to 'play the game' are perhaps more likely to get funding. With money being limited following the financial crash, donors appear to be concentrating on quantitative impact and 'real' outputs that show value for money. With regards to replication, there is evidence to show that donors are not always explicit in their intents and sometimes purposely leave the requirements open to interpretation. It is within this space that we find the next stage of the story of replication – the working relationship between donor and practitioner.

5.2.5 The Donor-Practitioner Relationship

We have established that the donor-practitioner perceptions of replication do not always align, but the coding of the data reveals that practitioners are able to navigate this by working with donors, making the relationship between the two parties an important element to the 'story' of replication within Peace Education projects. The dataset reveals that, much like the notion of project replication, there is no 'one size fits all' when it comes to the nature of donors. One saturation point here is therefore donor diversity; much like the subjective elements of Peace Education and practitioners, there is no archetypal donor. P02 reinforces that the business of Peace Education is diverse and it is more common to work on educational interventions with smaller donors than major ones (Appendix 6b:195-199). P04 also notes that there is a lot of diversity amongst donors: "There are nice donors and there are difficult donors. I think that there are some excellent donors who really enter into partnership. Then there are others who want to be called partners and are not. They still want to call all the shots". (Appendix 6d: 177-179).

Despite there being a diversity in the nature of donors, the coding of the interviews demonstrates that donor-practitioner relations can have a significant impact on a project's delivery and the replication therein. This can manifest both positively and negatively, but the key recurring theme is that the relationship appears to be most successful when donor and practitioner are in partnership. Indeed, the data shows the importance of forming a good relationship with donors; P01 summarises: "we would see the notion of relationship with a funder is very important" (Appendix 6a:148-149). Beyond this, there has to be a willingness to discuss concepts and to be transparent: "I mean I think to have a positive relationship with donors, you have to be very open…" (Ibid*:*125-126). This is perhaps to be expected as practitioners have to know what their projects aim to achieve early on and should know what is expected in terms of the donor requirements at the funding application stage – donor conditions should

therefore not be a total surprise to the practitioner. P05 reinforces this as a platform for a co-operative donor-practitioner relationship; “You would have to evidence your approach when applying for funding anyway, so we’d know in advance if they wanted stuff like replication” (Appendix 6e:118-120). Indeed, as covered previously, we can see an acknowledgement of replication from the perspective of the practitioners and it is noted that the donor generally expects to see evidence of replication in some form, even if that precise terminology is not used or is linked to other elements such as sustainability or impact. That being said, it has been seen that different funders have differing requirements and approaches to the bidding and funding process and some do not specifically or explicitly ask for replication, but there is an understanding from the practitioner’s perspective that this might be expected as part of the outputs and outcomes when making an application. As we have seen, the concept of what form the replication should be is often left open to interpretation as is therefore up to the practitioner to suggest how this might achieved which, again, is where the relationship with the donor comes in.

Linked to this, there is a general acceptance that donors want to be kept up to date with reports and documentation. Although this bureaucratic element is seen as a normal part of the donor-practitioner relationship, it remains a source of frustration for practitioners who often want to ‘get on’ and deliver projects. P09 notes “When you are on the ground and delivering and so on, the level of bureaucracy can make it tough and you always have to meet your deadlines, or funding will no longer be available.” (Appendix 6i: 230-233). P01 also states that donor monitoring can sometimes be invasive and interfere with delivery – "On occasions, we've had that issue which is actually very difficult because if you have someone in the corner taking notes, it doesn't work that well” (Appendix 6a: 121-123). That being said, this is about balancing the requirements and the delivery. As stated by P05, “It wouldn’t be good to try and run a project that is preoccupied with meeting the needs of the donor as opposed to actually dealing with the people who need support.” Appendix 6e:114-125). P02 similarly notes that the balancing of donor requirements is “a little bit of … it's sort of a bit of a game really” (Appendix 6b:224-225). These examples highlight the different concerns of the donor and the practitioner and demonstrates the importance of good communication strategies and clear agreements on how both parties interact with one another. Although there does appear to be an established set of norms for both sides, it is evident that this is not always an easy relationship. Indeed, there are some interesting parallels here to concepts of conflict being a normal part of life and the themes

surrounding otherness; it would appear that, within Peace Education, the practitioners see donors as 'the other' (so to speak), which is why relationship management is so important.

There were some positive examples within the data of successful donor-practitioner collaborations. P06, for example, notes some highly successful projects funded by charities who gave the interventions lots of support (Appendix 6f: 59-60). P09 also highlights a funder who let their organisation have "more freedom to define on what you wanted to build" (Appendix 6i:43). P10 specifically equates good relationships with successful projects; "we have sometimes done things differently but we've talked with the donors and it's been okay. We have had differences of opinion, but donors have been willing to talk it out and compromise." (Appendix 6j:214-214). Conversely, there were a number of examples of poor experiences with donors and these certainly represent undesirable relationship models. P18 in particular noted a case where the relationship broke down between practitioner and funder due the funder's requirements and a subsequent breakdown in the donor-practitioner relationship. This can perhaps be partly because the donors are one step removed from the front line and the beneficiaries; donors generally want evidence that things are working but this sometimes manifests as a preoccupation with numbers and statistics. P18 argues "…Donors can be corporate zombies so to speak... People are not numbers and their obsession with hard figures completely goes against what we are about." (Appendix 6q:128-131). P11 also highlighted negative experiences with issues pertaining to project and output control: "donors want to make sure they have the control and do not like to share easily with others" (Appendix 6k: 168-169). P09 documents a similar experience and directly links the breakdown to issues of relationship and communication "We had a bit of a breakdown of understanding and it really hurt us." (Appendix 6i:211-212). These negative experiences can mean that practitioners avoid certain donors, with P01 indicating that there are funders out there that they would not feel comfortable receiving funding from (Appendix 6a: 70-71).

This also feeds into a sense that the practitioners themselves build up a list of preferred donors to work with, based on their relationships and experiences. P09, for example notes that, with certain donors, "you have much more of this interfering when you just want to aim to achieve. You have to make sure that you follow their lists and tick boxes and requirements and that can sometimes be time heavy and stressing" (Appendix 6i:228-231). With this approach, a practitioner is unlikely to attempt to use the same

donor again. P18 again supports this: “What we tend not to do is apply to the usual culprits. Donors do not speak our language. We do tend to approach things flexibly and without lengthy project plans or curriculums or detailed theories of change. Donors do not like this” (Appendix 6q:108-111).

On the opposite side, P01 states that they have a pool of donors which have sufficient confidence in their organisation to have difficult conversations surrounding impact and bureaucracy, without fear of losing any funding (Appendix 6a:148-152).

Indeed, the threat of loss of funding also plays a role in the donor-practitioner relationship and is something that tips the power balance in favour of the donor. P07 explains that they strive for a good relationship with the donors, but sometimes comes with the caveat of acting in such a way so as not to upset them, with a reluctance to argue points of contention (Appendix 6g:200-201). This also ties back to the temporal context in which funding is tight and there is a recognition on behalf of the practitioners that they have to work within the confines of the donor requirements or risk not getting future funding.

In some cases, practitioners demonstrated that particular donor relationships could grow to the point of relative autonomy, as long as they aren’t wasting money (Appendix 6i:224). P13, for example, took a novel approach to demonstrating impact which allowed them to “to secure funding for another two or three years from the same donor.” (Appendix 6m:232-333). Similarly, P10 suspects that “sometimes trust a charity and they really just trust in a particular name so they almost become a preferred partner” and adds “I’m not sure how fair that is for others, but you learn to know what a donor wants if you keep working with them” (Appendix 6j:72-86).

Overall, we can see that the donor-practitioner relationship is fundamental to the operation of a Peace Education initiative. Poor relationships can result in funding implications and increased bureaucracy as well as an increased risk of misunderstanding of concepts such as replication. Conversely, a good relationship sees donors working in partnership with practitioners and, ideally, forms the basis for ongoing trust in which practitioners have more autonomy without the risk of diminished funding. Although there may be an element of unfairness in this for practitioners who have not previously worked with a particular donor before, it would certainly appear that a healthy relationship is preferable to a negative relationship. That being said, this does also depend on the nature of the donor and, if the donor wishes to retain control of a

project or make unrealistic demands, this can have severe implications for projects. Drawing in the fact that two interviewees requested to be removed from the research, one of which was for work-related reasons, this also suggests a greater importance in the donor-relationship, one which practitioners wish to avoid actively agitating. Indeed, beyond this, we can see that the power balance appears to be tipped in the donors' favour due to the threat of loss of funding and the impact this has on practitioners, organisations and projects. Indeed, we have seen certain participants noting that they do not wish to upset a donor for fear of this, especially in the post-crash environment.

5.2.6 Practical considerations

We have already seen that practitioners place preference on the replication of methodological approaches, but the final donor-practitioner coding theme in the 'story' of replication within Peace Education projects relates to the more practical considerations of the project delivery. This chapter has already discussed at length issues such as donor requirements and the more philosophical considerations such as the nature of Peace Education and the Peace Education practitioner, but this theme covers the notion of further considerations such ownership of materials and finance-related considerations that relate to replication.

A concept touched upon in section 5.2.1, the notion of replication saving money appeared across a number of interviews. Interestingly, this appears to be as much about saving money and resources for the practitioners as it is about donors seeking good value for money; they do have to survive as an organisation outside of project delivery, after all. P12 states that "For costing reasons, as well we had to be quite strict now about our model because as a practitioner what you find with this work is that you just keep doing more" (Appendix 6l:146-148). Similarly, P10 notes that "Replicability often seems to go along with things not costing very much. I think there is an argument that the biggest waste of money is something cheap that doesn't work. It's important to have replicability because people want to learn from what you're doing …" (Appendix 6j: 197-201). P18 raises the issues surrounding projects that are run abroad, noting "… our base of operations are generally not costly. Flight costs can be troublesome when taking the activities abroad …" (Appendix 6q:105-106). This data therefore indicates that considerations of money are not just held by the donors, but factor into the practitioner mindset as well.

That being said, a lot of the money-related elements of project delivery did still link back to donor interests and notions of replication, particularly around the practicalities of evaluating a programme in the long run. As discussed by P16 – “So that’s another thing we replicate, evaluations” (Appendix 6o:178-179). In reference to gauging impact and success, P02 notes that donors “don't necessarily want to consider long-term impact as it’s not always tangible. And comes at a cost.” (Appendix 2b: 110-111). P15 also notes that “I think particularly longitudinal evaluation space is particularly hard.” (Appendix 6n:432). This is a difficult issue for both donors and practitioners as, if replication within Peace Education is about sharing best practice, there needs to be evidence to support what it is that actually works (and what does not). Although there are tensions here with the costs involved, P15 explains that “…this is a really difficult space to be working in to show real impact and I think the view I take is that any evidence we can contribute to the global base is worthy because it's just not there at the moment.” (Appendix 6n: 442-445). Long-term evaluation is obviously a financial consideration as well as a practical one, but one that does feed into this sense of contributing to best practice.

Beyond this, another theme that fits within the practical considerations is that of reach and audience. Practitioners placed importance on the idea of the projects target audience and balancing their project goals, with project viability and the donor desire to have high numbers of beneficiary participation. P02, for example, states that donors “are looking more for sustainability and how you're going to promote your practice to all the people in the field, to ensure it reaches widely.” (Appendix 6b:133-135). That being said, respondents such as P05 also notes that this is about viability and value and explains that they have to work carefully to justify projects, particularly if they are costly but only have a limited reach (Appendix 6e:162-169). On the reverse side of this, P05 also notes that the length of a project factors into this, questioning the value of doing large singular events “What level are you really engaging with these people? Are you talking about 5,000 people who each come to a one-off event for a couple of hours?" (ibid: 167-169).

One further theme that arose on two main occasions during interviews (P07 and P19) was the concept of copyright and ownership of materials. Although this had not been mentioned in depth across the body of data and coding generated from interviews, the notion of who owns the content raises an extremely valid point – who retains the rights to redeliver projects after the project has been delivered? P19 notes that donors

generally seek to fund unique projects: “A lot of funders like something new that they can put their name to … I think that ownerships and copyright are a lot to do with, some of them like to put their name to something new and it’s particularly private donors, I think and smaller trusts.” (Appendix 6r: 171-181). This has implication for replication as, by including ownership into the equation, this brings into question more capitalistic questions of rights and who ‘owns’ the ability to redeliver projects if a franchise model is adopted. P07 indicates that ownership is joint between the authors and project delivery teams “… it is joint in terms of copyright for us and for the NGO that developed it with us. They could use it.” (Appendix 6g: 245-255). This is an interesting element as it sheds a different light on the concept of practitioner organisations producing handbooks. This chapter has already explored the notion that producing ‘how to guides’ and similar are a way of achieving replication for practitioners and these guides are often owned and ‘branded’ by the authors in the peacebuilding organisations (see also section 5.3). Given that the donors and any partner NGOs appear to have a stake in the ownership of a particular project, this may also factor into the practitioner desire to seek replication through elements such as handbooks as it puts the control and ownership of the guides back in the hand of the practitioner. This again is another area for further research as it would certainly be interesting to see far donor interests in ‘owning’ a project goes and how that impacts replication. Indeed, if copyright for a particular project rests with the donors, this certainly opens up avenues for a ‘cookie cutter’, curriculum-franchise approach to repeating projects which might take control away from the practitioners. Linking back to the concerns P04 had with such an approach through the removal of the human element of project delivery, this notion of donor ownership would certainly undermine a practitioner’s ability to maintain long-term control over a project (Appendix 6d:254-255).

Although this section contains a number of loosely related factors, the coding and analysis shows that, beyond the nature and influences of the practitioner and donor, there are other, more materialistic factors that feed into replication within Peace Education Projects. As it happens, these all broadly fall under the capitalist notions of ownership and costs which may well be symptomatic of the participants within the selected sample, part of which is the consideration of viability and the costs involved in delivering an intervention. As discussed in section 4.2, the interviewees were all English speaking, British-based practitioners – it therefore makes sense that much of these concerns relate to existence within a capitalist environment. Indeed, as has already been covered, there are a number of costs involved in delivering a project,

which is why there is such an importance placed on the donor-practitioner relationship but, beyond that, considerations such as ownership and general organisational costs come into play. As a point of reflection, it would certainly be valuable to interview a wider pool of participants from different regions around the world to see how, if at all, monetary considerations play a role.

5.2.7 Academic Disconnect

The final branch in the 'story' of the data coding and analysis is the notion of academic disconnect, an element that was not initially considered when designing the research, but was factored in as part of the Grounded Theory research following the piloting of the semi-structured interviews. This was a welcome addition to the primary research as there is a thriving academic field of Peace and Reconciliation studies (which this research is part of) so exploring this concept also creates some linkages between the notion of replication of Peace Education Projects and relationships with academia, where there is a perceived crisis in replication. This theme also serves as the third strand to the story of replication and Peace Education as it highlights the gap between Peace Education theory and the practice of related interventions.

The concept of connections to academia first appeared within the pilot interview and became a key discussion point throughout the data collection process, often serving as the final main question from the interviewer within the in semi-structured interviews. As the data and coding has revealed, practitioners appear to adopt a pragmatic approach to project delivery, based on their own experiences. Indeed, it is fair to say those involved with project delivery are keen to 'do what works' (especially with regards to replication) as opposed to strictly adhering to the theory or doctrine surrounding peacebuilding. One key element of the data is therefore the sense that academics are removed from the realities of project delivery, much like the themes the data has portrayed with regards to the donors. P16 describes this as a two-world phenomenon: "… the academic world isn't really the real world. There's two different worlds in a sense. The academic world is one where all the theory is made and people write about what others have done, and being on the ground is another, which is where I come in" (Appendix 6o:302-312) for some, this can be a source of frustration, with P14 stating "academia can be quite a frustrating space to work in and function in very different way to the NGO space" (Appendix 6n:466:467). Sometimes, this comes with a sense of ambivalence, with P05 stating that academia "does and doesn't" fit into what they do,

reinforcing that project delivery is more based around experience than academic theory (Appendix 6e:190). P02 notes that “There's a lot of academia associated with bridge building and often the academia doesn't have a link to the actual practice on the ground” (Appendix 6b: 18-19). There is also a rejection of what P07 calls “Career Academics” which sees academics with no history of working within peace organisations attempting to theorise on things with little practical, first-hand understanding (Appendix 6g:207). This sentiment is also shared by the likes of P04 and P11, who notes: “The academics, their skills and knowledge is totally different and they will not work for all the people I work with. They always think that academic way, but our thinking is grassroots.” (Appendix 6k: 238-240). This is a particularly relevant theme to this research as, with the small exception of the first-hand experience of the ‘Shore to Shore’ project, this researcher falls into the category of ‘career academic’. In a sense, this helps to justify the grounded theory methodology adopted in that the research is a discovery process, with theory drawn from primary data. However, one cannot help but feel an element of personal hypocrisy in this regard and it reinforces the need to ensure that the research is relevant and is not too disconnected from the realities of project delivery. This also indicates that this research needs to be accessible in order to be useful to practitioners but raises the question, how much of the academic theory and epistemology (a requirement of a PhD), for example, is going to be perceived as accessible and easily digestible to practitioners?

This leads into another element - practitioners can perceive academia to be elite, alienating and expensive to engage with. P02 explains “… so much academic work then sits behind paywalls, or else is written in a jargony way” (Appendix 6b: 312-314). P02 also adds “when academics are publishing for an academic audience, it tends to stay with that audience if not enough is done to make sure it gets out there to practitioners.” (ibid:325-327). P04 expresses a real desire to bring practice and academia together, noting that forums used to exist: “there are fewer and fewer places where academics or theorists and practitioners can come together.” (Appendix 6d: 120-121). This participant adds: “We need each other. I think the challenge is how to find the places where we can meet, and we can really exchange ideas and be engaged” (ibid: 143-145). P06 in particular argues that academia is just too costly to be involved in: “We can’t afford journals so I wouldn’t know. We don’t really get involved in that type of thing, so I can’t say that it affects me. There isn’t much money to do conferences and to buy journals so I can’t say that anyone here gets involved in academic stuff. A lot of what I do is based on experience” (Appendix 6f:277-280). P17 similarly argues:

“Things are either written in complicated language that isn’t widely understood or the price tag is just too high. You realistically aren’t going to mix academic research into what we do without making it easier to come across and access.” (Appendix 6p:263-266). This again has parallels to the notion that practical experiences and best practice take priority over impenetrable academic theory, a sentiment that is shared by P05. However, the underlying element within the coding here does appear to be the cost. As P18 puts it: “…then they started charging high fees to attend and people stopped going. I stopped. I think the conference still happens, but people like me don’t attend” (Appendix 6q:88-90).

Beyond this, P10 also notes that time and general capacity is a barrier: “…we don't have the capacity to keep up with developments. A few years ago, did a bit of a scoping exercise to try and see where we fitted academically. It was quite hard…” (Appendix 6j:228-230). This sentiment is shared by P11: “I do not have any time to do academic research” (Appendix 6k:231). P11 also notes that this isn’t about dismissing academia, but “Academics is a different world. I have great respect and great honour for academics, but the reality of my work does not have space for them” (ibid:246-248). Interestingly, participants such as P12 note that, by embracing academics as partners, avenues are opened up to overcome the issue of cost; “we are lucky to have our relationship with [UK University], as this allows us to go to seminars and conferences at no cost” (Appendix 6l:375-376). This does come with a caveat, however, as they continue to explain “It isn’t particularly user-friendly, I suppose you could well call it an academic bubble” (ibid:378-379).

In keeping with this theme of academics as partners, P13 highlights “The best type of academia is when they actually get involved, rather than just want to do research from a perspective that's not in touch with reality, I think. Academia has its role to play, definitely” (Appendix 6m:415-417). With this in mind, the data coding does not completely reject academia’s role in peacebuilding and peace education. P01 explains “We certainly value academic rigour and study and also the educational side because there are developments and new understandings around education coming through all the time which we need to be aware of” (Appendix 6a:230-233). Indeed, for P01, academia should help to inform practice, and vice versa, a sentiment shared by P08: “I’m very keen that we know the best of what's available and kind of academic input to the work that we're doing” (Appendix 6h:223-224). Similarly, P02 notes that there is a sense that practitioners should work with academia, including university students, to

bridge theory to practice. (Appendix 6b: 20-21). This is supported by P12, who feels that academia should not exist in isolation (Appendix 6l:358). Linking back to the concept P04 discussed, the need to have forums to link practitioners and academia, P10 noted that there is still a notable gap in this area: “It does seem that there is a gap there about bridging those type of things. It’s a shame as there is a need for it, so people like us can contribute and keep up with the research. But there’s not really any time or money now to do these things.” (Appendix 6j:269-272).

One final element of Peace Education where academia appears to fit in is the concept of impartial evaluations and project plausibility, with P12 noting “I do see it fitting in because it helps us with credibility” (Appendix 6l:353). As discussed by P07 “…we insisted that there would be an evaluation that’s systemic that’s done by an academic person and published” (Appendix 6g: 217-218). This is seen as a luxury in some cases, again perpetuating the notion that academia is prohibitively expensive. P19 summarises this: “It would be very interesting to find out more about it. I think it's with everything, it's finding those time and resources. I don't know if you've come for the charity sector of your own work. The charity sector is a bit hand to mouth sometimes. You don't get the luxuries to do anything but your project work.” (Appendix 6r:342-346).

Overall, the final strand of the story serves as a reality check for academia in terms of how research fits into Peace Education. Although there is a clear recognition that academic research can serve to inform projects and to legitimise projects through evaluation, there is a strong pattern of criticism with regards to elitism. Despite a desire to share experiences within academia, practitioners feel blocked out of the academic bubble through costs and academic language being unapproachable. Beyond this, we can also see that practitioners are also too busy to be able to engage with research, which creates a sense that the gap between the worlds of theory and practice are widening. Beyond this, there is a criticism that academics are attempting to research and theorise on Peace Education (and indeed peacebuilding in general) without having first-hand experience. Reflectively, this is somewhat distressing to hear as this very PhD may be symptomatic of this problem and researchers such as this author must work hard to ensure that research is valid, valuable to practitioners and not purely self-serving and impenetrable to anyone outside the ‘academic bubble’.

5.3 Linking the findings to Project Documentation

One of the core themes that this research has identified is the nature of achieving a type of replication, not through an exact duplication of a Peace Education Project, but through the provision of 'how to' guides or handbooks and a general sharing of best practice for future projects. This section explores examples of organisations and projects which have produced guides and handbooks with a view to comparing the findings of the primary data analysis and how these discussions align with published examples from project documentation. As the primary data set for this thesis is the practitioner interviews, the purpose of this section is to test to see how closely the data coding aligns to publicly available documentation. As discussed within chapter 3, this is not designed to serve as a full case study as the methodological approaches are clearly distinct, but rather this section acts as a supplement to the development of a grounded theory using ancillary data sources. This also serves as a complementary exercise to Chapter 6's comparison of the data as presented in this chapter with the literature review as discussed in chapter 2. Examples of project documentation were identified and obtained using the Google.co.uk search engine with keywords surrounding 'Peace Education' that have associations with or operations within the English-speaking West, combined with terminology relating to project evaluations, handbooks and reports. A total of twenty separate sets of project documentation were examined, including those from the Inter-Agency Network for Educational Emergencies, The Rockwool Foundation, The Quakers, Catch22, CRESST, Peacemakers and the Peace Education Network. One of these, the 'Realising Ambition' programme, is examined in more depth due to its specific focus on replication within projects and has clear parallels to the research undertaken within this thesis. To reinforce again, the purpose of this section is not to undertake a case study on all examples examined, but to draw key elements that match or go against the main themes within the coding of the primary data.

As indicated by the practitioner coding and data, the more academic terminology of 'Peace Education' does not seem to be strongly reinforced in project documentation, even within organisations (such as the Peace Education Network) which have the term within the organisation's name. Instead, we can see a clear preference towards the notions of peacebuilding, using education techniques. Where we do see direct references to Peace Education, these appear to be defined as if the readership may

not be fully familiar with the term. The Berghof Foundation's handbook on Peace Education, for example, defines the term as "not only as a flourishing academic discipline but, indeed, as an active global social movement", again inferring that the terminology may be more associated with academic labels by the readership (Jäger 2014:3). Similarly, the UNESCO endorsed Inter-Agency Network for Educational Emergencies' 'Peace Education Programme' briefly defines the term as "…peace education can cover many areas, from advocacy to law reform, from basic education to social justice" (INEE 2015:1). The breadth of the term is also reinforced, with Save the Children explaining that "There is not one standardized model for peace education…" Thapa et al., 2010:4). This again has parallels to the coding, with P04 also stating that the term 'Peace Education" is an umbrella term (Appendix 6d:94). Rather than focussing on the terminology, examples such as the 'Teach Peace Pack' from the Peace Education Network chooses to focus on non-violence and issues of remembering conflicts so as not to repeat the same mistakes in the future (Peace Education Network, 2016). Similarly, the RIPAT handbook by the Rockwool foundation primarily concerns itself with agriculture-focussed project activities, but all linked to initiatives "that are designed to improve dialogue and cooperation among ethnic groups" (Rockwool Foundation 2014:37). This falls in line with the discussions surrounding terminology within the primary interviews, with preference being based on more practical phrases to more accurately describe the projects and types of activity being delivered.

Associated with this, the concept of linking activities to reality also comes across strongly within the project handbooks and documentation. This has similarities to the primary data and coding, with practitioners such as P01 stating "For us, peace education really is about that notion of giving people some exposure to practical realities..." (Appendix 6a:21-22). This approach makes the learning relatable for the beneficiaries so that they can more easily translate the theory that is taught within the intervention into everyday practice. The 'Teach Peace Pack, for example, systematically provides stories (often in the form of fables or semi-fictional scenarios) that offer an engaging scenario for the beneficiaries. These are then consistently tied back to reality by asking the participants to link the story to their own lives – for example "Ask the children: What can we learn from these stories? [Look for answers about not acting in anger, thinking before blaming someone, finding out the full story.]" (Peace Education Network 2016:16). This encourages the beneficiary, in this case

young children, to think about the piece of fiction and relate this into emotional control in a real-life scenario. This approach is not just seen with children participants, with World Visions' Peace Education Vision emphasising the general need "to fashion a peace education strategy rooted in reality, glued together with solid concepts…" (Harder 2003:5). The nature of the reality of the beneficiaries is, of course, contextual and concerns itself with the requirements of the intervention and, ultimately, the needs of the people. This again reinforces how wide in scope Peace Education can be and reaffirms the notion that there are as many types of intervention as there are types of otherness. For the RIPAT handbook, the realities are around food security and related tribal/interethnic tensions (Rockwool Foundation 2014:36) and for the Teach Peace Pack, the realities are around the moralities of interpersonal relationships and encourages children to question societal influences so as not to discriminate, but to value difference and otherness (Peace Education Network 2016:3).

The nature of the activities within the interventions also appears to coincide with the information discussed by the practitioners – that a context-driven and flexible mixture of traditional 'teacher at the front' style education alongside more activity-based learning is preferable to solely one or the other. This is particularly evidenced in the more school-focused projects that concentrate on children as beneficiaries. The Teach Peace Pack, as an example is about a balance of the two and describes the method as "Assemblies and activities for exploring peace themes with 5 to 12-year-olds" (ibid:1). Similarly, the Anne Frank Foundation focusses on tackling prejudice through partnering with local schools to deliver content, supported by interactive workshops and the ability for young people to volunteer at events (AnneFrank.org.uk 2017). This appears to be partly linked with the concept of making the learning elements 'real' to the beneficiaries, with one of the goals of the interactive elements of the Anne Frank Schools Programme being to "raising awareness of contemporary issues of prejudice and discrimination by relating Anne's story to modern scenarios" (ibid*).* The Berghof foundation encourages holistic pedagogy and places importance on creating "spaces in which learning processes can develop" which are often bespoke to context, but include a blend of formal and active learning activities (Jäger 2014:6). This also supports the more contextual 'doing what works' approach that was seen by the practitioner sample to be the most effective way of delivering projects. P13 capture this: "it really is about gauging the crowd and seeing what works for that project. Say if it is for older people, there might be more of a classroom, a theoretical element, the reasons behind conflict

etcetera. Or young people then you might put a more active element to learn about peace and stuff like that. There's nothing set in stone though. My work with adults, for example, is usually a mix of the two" (Appendix 6m:164-169). There is therefore a strong theme of adapting approaches to suit the context, which reinforces the notion that Peace Education programmes need to embrace the subjective in order to be most effective – a purely prescribed, expert-driven model is not as effective as a context-driven, grassroots approach.

A final area of correlation between the interview data and project documentation is the notion that practitioners help to propagate peace education through the training of teachers within formal education structures – a concept which was discussed in section 5.2.3 with regards to the nature of the practitioners. The 'Peace by Piece' handbook explains that Peace Education "also implies teacher education" (Thapa et al. 2010:4). This has parallels to the discussions with practitioners; P18, for example reinforces that it is important for teachers to be "peace education sensitive" (Appendix 6g:57).

One major area of difference within the project documentation was the notion of sustainability and longer-term planning. Although there was insufficient discussion around this notion within the primary data to warrant a unique major theme within coding, there were some mentions of the difficulties of long-term sustainability, often coinciding with criticism of a lack of planning on behalf of the donors. P12 notes that there are issues with dealing with the long-term: "One of our on-going tensions is sustainability and time" (Appendix 6l:310). P13 expresses "Self-sustaining peace education, what a nice idea" but explains that handbooks can only go so far and that it is difficult to prescribe education in the longer term (Appendix 6m:114). This concept, however, is a more apparent concern raised within project literature and links to the concepts of general sustainability and an over-reliance on a project team - the phenomenon of 'donor syndrome' also features prominently in the RIPAT project documentation delivered by the Rockwool Foundation. In their manual for a project delivered in Tanzania, it is noted that "donor syndrome is disruptive to development efforts" due to the fact that once "somebody has received money or gifts in kind from donors or from the government, people will put their energy into trying to obtain gifts, and stop or reduce their effort[s]" (Vesterager et al. 2013: xii). This links to a wider concern that, if a sufficient exit strategy is not implemented, dependencies on NGOs and practitioners could arise. Indeed, this appears to be a notable concern for

beneficiary states, with nations such as Tanzania bemoaning a “high degree of apathy and a lack of accountability” due to a reliance on the “effortless success” of relying on foreign projects that has had a negative impact on areas such as community development and a widening gender bias (Tanzania Planning Commission 1999:8). This is perhaps a differentiator to projects that are run in countries such as the UK, where Peace Education projects may not create as high a level of dependency, but this concept links with issues pertaining to sustainability. The Berghof Foundation’s guide, for example, has a clear focus on creating sustainable interventions in order to “… to bring about a positive change in the structural conditions for peace.” (Jäger 2014:11). As with many elements of this research, Donor Syndrome is a difficult topic to address as the prospect of not operating Peace Education projects to support beneficiaries is perceived to be as potentially damaging as the creation of a dependency cycle. As this was not specifically asked about within the interviews, there is insufficient information within the dataset to draw conclusions but its presence project literature indicates that this might also be a major concern when delivering a project. This represents another area that warrants further investigation in a future study as we have seen that there are links between the notion of replicability with sustainability, but there is little to indicate what the implications are for long-term replication and what effects this has on dependency and instances of donor syndrome.

5.3.1 ‘Realising Ambition’

Beyond the general examination of publicly available documentation of Peace Education projects, one particular project stood out: ‘Realising Ambition’. When this piece of research was first developed, there were not many prominent examples of Peace Education projects that were explicitly factoring in replication as a core element to the intervention whilst using the same terminology of ‘replication’ and ‘replicability’ as presented by this thesis. As the participant interviews have revealed, replicable elements from projects are discussed in a number of different guises, including the production of handbooks and guides, but often linked to other concepts. However, the use of the term ‘replication’ is sparse and there are many examples of projects that have not specifically been designed to create replicable elements. Instead, the data shows that there have been elements of projects that are recognised and associated with replicability, but perhaps in hindsight through association and not through specific design. That being said, throughout the duration of this research, one notable project,

‘Realising Ambition’, has adopted a different approach and specifically factored in replication into the core of its intervention. Focussing on young offenders (including otherness, through concepts such as discrimination and racial issues), Realising Ambition’s goal is to “…replicate across the UK a portfolio of 25 evidence-based and promising interventions designed to help children and young people aged 8–14 avoid pathways into offending” (Dartington Social Research Unit 2013:4). As within the practitioner data, it is unlikely that those in involved with the delivery of this programme would consider it to be Peace Education, but it certainly falls under the wider umbrella of being a transformational social programme that covers issues pertaining to difference and otherness. It is unusual to see an initiative focusing so overtly on replication and it is quite serendipitous that this project has evolved and released reports during the lifecycle of this thesis.

Another differentiating factor within Realising Ambition is that, although the programme is funded by one donor, the Big Lottery Fund, it is managed by Catch22 and delivered by a conglomerate of different practitioner organisations and practitioner groups. As the primary data revealed, much emphasis is placed on the donor-practitioner relationship to help realise a project’s outputs and to negotiate how requirements are interpreted. In this case, the balance appears to be tipped towards the practitioners, with a greater number of delivery organisations being given freedom to deliver their interventions as part of a greater programme. The donor, in this case, appears to have granted a great deal of autonomy to the delivery teams and allowed the programme to run with little donor influence (ibid:7-8). Although the need for frequent reporting is evident through the number of reports and publications produced over the five-year period, this programme has a clear focus on producing evidence-based information for the donor to learn from (Catch22 2007).

There are a number of key areas within the learnings of Realising Ambition which closely align with the primary data gathered for this thesis. The most notable of which is the nature of replicating Peace Education projects and the difficulty involved with replicability within social programmes. One of the key learnings from the end-of-year report for year one notes that there is a tendency to underestimate the challenges demanded by replication, particularly navigating the bureaucracy involved in delivering projects (Dartington Social Research Unit 2013:25). This certainly resonates with the practitioner data within this study, with interviewees such as P09 reinforcing that “the

level of bureaucracy can make it tough and you always have to meet your deadlines" (Appendix 6i:232-223). This also aligns with the notion that donors want to see reports and reassurance that their investment represents value for money – accountability, rather than replicability. Beyond this, one of the findings relates to staff and the difficulties in hiring and training new staff within the time limits of a project: "Those projects with the greatest success to date have invested time and resources in establishing such networks and relationships (or building on or capitalising on existing networks), ensuring that all delivery partners fully understand the principles of the intervention…" (Dartington Social Research Unit 2013:25). There are clear parallels here to the findings of this thesis relating to relationship building, as covered in section 5.2.5.

Another noteworthy element of this particular project is a revaluation of the notion of large participation numbers as impact and this was another critique of the donor expectation from the practitioner viewpoint. The findings from the programme indicate that there is a propensity to overestimate target figures during the initial project planning stages; indeed, Realising Ambition itself had to pare down its target number of participants after the first year in order to ensure that they remained realistic and attainable. (Jung et al. 2015:41). This particular programme finds that this is due to a dearth of evidence-based data to support the creation of project parameters, which can lead to donors and practitioners vastly overestimating the demand for a project (Dartington Social Research Unit 2013:21). The findings from Realising Ambition recommends that more market research is done before projects are launched in order to combat this (ibid). This has some parallels to the practitioner critiques of donors seeking to measure the success and impact of a project through the beneficiary numbers as a way of measuring value for money. P11 calls the fixation on large numbers as superficial and unrealistic and references a project in which: "They got big numbers, but are not getting to the real point and people don't learn. They have missed the inner meaning of the peace education." (Appendix 6k:188-189). Practitioners clearly want to deliver a quality intervention which reaches the necessary beneficiaries that stand to gain the most from engaging in the project. Artificially high target numbers may undermine this, which ties into this notion that donors and practitioners alike must use detailed evidence when planning their intervention in order to avoid falling into the trap of overstating the targets. P12 offers a positive story with a donor which has embraced this: "They have been interested in the journey of each school not

necessarily hitting specific targets or outcomes" (Appendix 6l:106-107). This perhaps reinforces the tensions between the quantity versus quality argument.

Linked to this, and again falling in line with the findings from the sample practitioner interviews, replication is seen to have "a strong emphasis on sharing learning from success" (Dartington Social Research Unit 2013:8). Whether this be gathering and sharing more market research and demographic data or producing "…evidence of what works and are able to replicate the most effective approaches", sharing of best practice is seen to be fundamental to the replication of a project (ibid:07). Interestingly, however, Realising Ambition's definition of replication goes beyond sharing best practice, but "refers to the implementation of pre-defined interventions in new locations or with new target groups." (ibid:03). This is noteworthy as this is one key area that departs from the themes seen within this thesis and embraces the idea that successful projects can be franchised and delivered across regions and states. This was a notion that was generally rejected within the coding and analysis of the primary data, with feedback describing the practice as "dangerous" if context is not embraced (Appendix 6b:116).

'Realising Ambition' suggests that there are five key areas for achieving replication: A tight definition of what is to be delivered, strong staff (and relationships) to deliver a project, considerations of the cost-benefit and scalability, confidence that a project can improve outcomes and that the delivery teams are able to use best practice to learn and adapt. (Dartington Social Research Unit 2015:2). Although there is not a perfect match with the themes found within this thesis, there is significant overlap pertaining to the relationships within a project, the transformational aims of an intervention and certainly the issues relating to best practice. There is also a crossover with the ideas that funding needs to be realistic, but scalability was not a strong theme within the data. This is perhaps due to the nature of the sample and the fact that donors were not interviewed as part of the data collection and, again, reinforces the need for further study surrounding the donor's views of replication within Peace Education projects. What is noticeably absent in the documentation from Realising Ambition is the discussion of subjectivity and context, a significant theme of this thesis. Practitioners repeatedly reinforced the need to alter a project based upon context, but the notion of embracing the subjective is not widely discussed or explicitly referenced within any of the project reports and key learnings from 'Realising Ambition.' That being said, this

does appear to link into the notion of sharing best practice and the need to adapt based upon this. Indeed, one of the findings is “Replication therefore requires continuous learning.” (Jung et al. 2015:6). The implication here is that the need to adjust to context forms part of the project delivery team’s learnings, rather than being specifically factored into a project’s design. There is a curious caveat here in that the discussions around context relate to more capitalist notions as opposed to the transformation social reconstructionist, with references being made to it being “easier to ‘sell’ an intervention to schools if a link to the national curriculum can be demonstrated.” (ibid:6). Given that the practitioners in the sample were more focussed on ‘doing what’s best’, this may indicate the donor’s viewpoint and also link back to the temporal context of reduced funding in an age of austerity.

5.6 Summary of Chapter 5

This chapter has explored the ‘story’ of replication within Peace Education projects as presented by the primary datasets, the related coding phases and the inclusion of supplementary literature in the form of project documentation and handbooks. The data has brought a variety of issues and points for consideration to the forefront but fundamentally, it is clear that the notion of replication occupies an unusual space within Peace Education. It is evident that replication is a poorly understood term that can cause tensions for practitioners, but is generally perceived to be a useful element when handled appropriately and with due consideration. What is also highly apparent that the definition of replication does not match the traditional scientific notion, but is rather a term that is flexible and requires both donors and practitioners to co-operate in order to realise.

We have also seen a significant diversity and degrees of subjectivity within the nature of Peace Education itself, with almost all elements being contextual; unique to a situation and setting. One constant is the acceptance that Peace Education is about tackling otherness through the challenging of mindsets and a transformative approach, but how this is realised is highly dependent on the situation, location and the type of otherness that the intervention seeks to address. Similarly, the donors play a crucial role in the development and delivery of projects. That being said, the donors themselves add another layer of subjectivity and appear to be as equally diverse as Peace Education itself, with some being very particular about projects and how they

are and others being less involved. This again reinforces the need to be flexible and embrace subjectivity within this area. In addition, the concept of relationship building is a significant element within achieving replication within Peace Education interventions. Given how ill-defined the term can be, and also taking into consideration the differing perceptions of the term, coupled with the subjectivity of the donor requirements, the donor-practitioner relationship is a key element to creating a successful, replicable project. The data strongly indicates that a positive, open and professional relationship usually results in a better performing project (and, indeed, less frustrated practitioners). Conversely, the evidence suggests that projects can break down where in the presence of a nascent or even a problematic donor-practitioner relationship. Trust is also a major component here, with practitioners indicating that getting to know a donor through repeat funding helps both parties to get to know each other and to develop a mutual trust which has benefits to the project delivery.

In terms of replicability itself the key to project replication appears to fall within the methodology and approach, with the caveat that this will need to be tailored to suit the environment in which it is delivered. This is often achieved (either by design or by coincidence) through the production of handbooks and the sharing of best practice. The data strongly suggests that attempting to repeat projects scientifically through the controlling of elements and attempting to replicate outputs is neither desirable nor efficacious and is seen as a dangerous approach by some of the sample practitioners.

Another element of the ‘story’ of replication is a somewhat uneasy relationship between Peace Education practice and academia. Where one might assume that academic theory would influence project delivery, the data shows that there is clearly a gap between what goes on in Higher Education research and the ‘on the ground’ project delivery. Indeed, there is a general perception that academia is disconnected from the realities of project delivery, existing in its own ‘bubble’ and that it is simply too expensive to engage with. The relevance and implications of this will be further analysed discussed in chapter 6.

Finally, this chapter has linked the themes that emerged from the primary data analysis to real-life examples of project documentation for previous interventions, such as programme reports and handbooks. Within this, the replication of the methodologies and approaches can be seen although there are few explicit uses of the terminology

surrounding replicability. The one notable exception to this can be seen within the Realising Ambition project, which specifically factored in replication within the core of the project. As part of this, we can see a general agreement with the primary data gathered within this research, although some of the more traditional interpretations of replication were present, even though many of the practitioners within the sample rejected the idea of a franchised approach to Peace Education projects. That being said, a large number of themes identified through this research align to the project documentation, particularly surrounding replication being achieved through the sharing of best practice and the importance of relationship building. The notion of beneficiary numbers has also been explored, with both the practitioner data and the Realising Ambition project highlighting the perils of overestimating participant numbers and the issues of quantity versus quality.

Now that the data has been presented with an analysis of the coding process that is necessary when developing a Grounded Theory, it is now time to draw all elements of the thesis together in order to draw conclusions and, where appropriate, make recommendations to Peace Education stakeholders.

Chapter 6 - Discussion, Conclusions and Recommendations

In this final chapter, the results of the data and analysis as presented in chapter 5 are discussed, with references to the original literature review in order to draw conclusions and, ultimately, to generate a grounded theory from the dataset and the 'story' of replication. This chapter draws elements from all preceding chapters, with a view to making recommendations related to replication to donors and practitioners of Peace Education. Furthermore, this chapter also explores the generalisability of the findings and makes recommendations relating to replication to academic researchers.

As this thesis is written in the temporal context of a perceived academic replication crisis, this chapter also includes a reflection on how this thesis' research might be replicated in the future and explores the challenges of replication within the social sciences.

Finally, this chapter seeks to make recommendations for future research. It has already been discussed that this thesis draws primarily from practitioner data and there are a number of other areas of further and complementary research that are suggested.

6.1 Research Questions and Theory Development

The purpose of this thesis has been to make sense of replication within Peace Education projects and to address the original research questions posed within the first chapter. Now that the data has been presented and analysed, it is appropriate to address the original research questions relating to replicability. Beyond this, this section also suggests a grounded theory for replication within Peace Education Projects.

6.1.1 Research Question 1: To what extent can replication be realised within Peace Education projects?

Replication is undoubtedly a challenging and contentious concept within Peace Education, particularly if viewed through a scientific method lens of controlling elements to duplicate the results of a project. However, replication (or a reinterpretation thereof) has a place within projects and interventions. Indeed, from the interview data, we can clearly see a rejection of the scientific method due to an inability to meticulously control

the constituent elements of a project and the need to embrace context in order to deliver a programme effectively. This highly subjective and context-driven environment does not readily facilitate replication, but this is not to say that the notion of replicability is impossible within Peace Education. Rather than attempting to wholly control all elements of project delivery, the data indicates that replication occurs within the approaches and methodologies adopted when delivering a project and, in addition, within the sharing of best practice.

Best practice is a term that has frequently recurred throughout this thesis. Much like the issues surrounding the use of the term 'Peace Education', best practice is a relatively ill-defined notion and can be seen an umbrella term for repeating 'what works' and avoiding previously made mistakes. Although participant data did not offer a solid definition of what they perceive to be best practice, the notion of publishing success stories and 'how to' guides formed part of this. For participants such as P17, best practice is about taking "excellent work" and making sure it is visible to others in order to inspire and compel them to act (Appendix 6p:81-82). Such an approach falls in line with Alber's interpretation of best practice within an educational context; rather than attempting to create new projects and interventions for every bid, best practice means not 'reinventing the wheel' and the testing, honing and reflection on successful strategies for intervention (2015). Beyond this, best practice should also ideally involve a review of failures and unsuccessful elements so that lessons can be learned from mistakes (Edmonson, 2011). Interestingly, little was said about reviewing failure by the participants, which may indicate that the concept of producing handbooks and 'how to' guides concentrate more on the successful elements, rather than the unsuccessful. Whether or not this is deliberate on the part of the practitioner or perhaps a more systemic symptom of what Edmonson sees as a cultural hesitance to share failure due to the negative connotations of a lack of success and blame, requires further investigation (ibid).

In terms of best practice and the inputs, throughputs and outputs of a Peace Education project, the participant data again is quite vague on the exact nature of what constitutes as best practice, beyond the idea of sharing 'what works' with others in the practitioner community. What is clear, however, is that the sharing of best practice in the context of Peace Education appears to focus on the development and delivery of a project (the inputs and throughputs), rather than the end result (the outputs). Although the results

or outputs of a project are inevitably included in project reports and can be used to measure success, the outputs are a result of the best practice, rather than being best practice. This is supported by the project documentation as explored in section 5.3. Indeed, one of the core elements of Rockwool's RIPAT approach is the sharing of all knowledge, inputs and technologies in order to benefit the local community and to encourage a sense of unity and harmony (Vesterager et al. 2013:7). Beyond this, the RIPAT manual also suggests that consideration of outputs must be preceded by careful planning and a solid project foundation (ibid:22). Without these solid inputs and throughputs, it is difficult to set clear objectives and, resultantly, outputs will be difficult to achieve (ibid). With this is mind, it appears that the sharing of best practice within Peace Education relates to making sure that the project is delivered to a high standard, having taken account what has gone before, in order to achieve desirable results. Although donors may be primarily concerned with the outputs and results of a project, something which will be discussed further in section 6.1.2, it is within the project setup and delivery that the notion of best practice is most important for practitioners.

Building on the notion of handbooks and 'how to' guides, the practitioner interview data highlights that replication is not achieved through duplication, but rather it is seen to be achieved through the production and use of literature to enable others to run similar projects in the future, which may be 'replicated' within a local area or totally repurposed for use elsewhere. The replication is rarely an exact duplicate of the project, but rather a tailored contextual approximation – a generalisation - that has the same 'spirit', aim and objectives. The data analysis showed a general rejection of the term 'replication' and its connotations, indicating that the terminology can be an issue for practicioners. Therefore, rather than wholly focus on replication, a new term can be introduced – the concept of generalisability. Generalisability is by no means synonymous with replication and the two terms have differing connotations. However, whereas replicability may be perceived as an attempt at duplication, generalisability infers transferability and the ability to use similar or common elements across differing environments (Leung, 2015). This appears to be a far better fit within Peace Education projects as it allows for elements of a project to be adapted, despite differences in "time, place, people and other social contexts" (ibid).

Beytond this, Delmar argues that generalisability is the qualitative equivalent to quantitative replication (2010:115). Rather than attempting to find patterns across

unchanging elements, qualitative research is often “a situation which is characterised by its quality of doubleness (sic): it is unique and typical at the same time. People with each their unique story and life world constitute the uniqueness of the situation” (ibid). Whilst relevant to the data analysis, this concept also has parallels to this study; throughout the creation of this thesis, Peace Education practitioners have offered their individual stories. This research, in an attempt to typify and generalise the practitioners’ unique situations into a pattern, has utilised grounded theory to tell the ‘story’ of replication. This leads to a bigger, more philosophical debate on the nature of replication and how well academic concepts map across between disciplines; this is a significant area to attempt to address and one that factors into the recommendations made later in this chapter (see section 6.4). Fundamentally, however, the traditional notion of replication is not sufficient when dealing with the subjective and a more generalised approach, as seen in qualitative social science research, can be seen as being more appropriate.

A ‘replicated’ project which has been delivered using the concept of generalisability therefore may not closely resemble the original intervention, but would still be recognisable to the originators of a handbook or an author of guidelines. Participant 14 explains that “The thing is making sure that you design something that has sufficient flexibility…” (Appendix 6n:352). Therefore, if a project is repeated, the new end product would be tailored and generalised from the original flexible framework – it would be familiar, but different: “We wouldn’t recognise it as a replica of our project, but we can certainly unpick the bits and pieces they’ve used” (ibid:367-369). This data strongly suggests that it is within this space that a form of replication can be achieved, but not in the model of wholesale duplication, but rather a generalised transfer of appropriate elements between different project environments. This approach would undoubtedly draw criticism and comment from academic disciplines beyond the social sciences, but the need to focus on transformational learning with human beings as beneficiaries means that the subjective must take priority over objective measurables and controllable elements. This has parallels with qualitative research which can be seen to reject the notion of replicability but embrace the idea of generalisability. Interestingly, the literature review did not bring the concept of generalisability heavily into focus, with academic content relating to concepts of replication being strongly pulled towards the physical sciences and the concepts of replicability in terms of duplication, validity and scientific method. It is perhaps unsurprising, then, that replicability is perceived to be

related to the concepts of wholesale duplication and scientific experiments amongst practitioners and that a change in terminology to generalisability may be preferable. That being said, this would require a culture change amongst practitioners and donors alike and is something that would likely take quite some time.

Before discounting the term ‘replicability’ in favour of ‘generalisability, it is important to note that there are methods of achieving a more traditional style of replication within educational activities. If one was to reject the generalised, softer, interpretation of replication and insist on a more quantitative replicable approach, then it is possible to achieve a more recognisable form of replication through more traditional educational means. The most obvious example of this would be the creation of a formal Peace Education curriculum created from the top down with a teacher-centric delivery. Such an approach would see the development of an educational package that could be delivered across multiple geographic regions, with more emphasis on teacher-led, classroom-based education and less of a focus on tailoring for a local context. Although very few of the practitioners within the interview data supported such an approach, a formal and embedded curriculum could ensure consistency of teaching and (to a lesser extent), outputs. This is particularly useful for societies that lack formal education and where basic education is required; Aggarwal notes that a curriculum-style approach is “scalable, replicable and ‘useful’ model of education for the underprivileged sector” (2007). Such an approach is appropriate where general education is required, but the practitioners generally did not see the curriculum approach as a suitable method for delivering transformational Peace Education interventions. Indeed, practitioners generally appear to reject more formal and rigid learning activities through a traditional teacher-centric model of learning. The suggestion here is that if a formalised curriculum was developed to tackle issues relating to otherness, it might not align with the transformational goals of Peace Education and would break with the transformational conventions enshrined in the social reconstructionist approach to teaching and learning.

Another issue with a more rigid curricular approach is the ability to deal with subjectivity and context; a core theme within the transformative aims of Peace Education. The data has indicated that projects are usually designed to tackle specific and often contextual issues - rather than delivering a rigid curriculum-style of education, the learning instead revolves around issues of otherness and tackling violence stemming from difference.

This again places importance on contextuality and is why projects need to be open to the subjective and be able to adapt to the context in which they are delivered. As perceptions of otherness are a social issue and can vary from region to region, the numbers of beneficiaries within Peace Education are often relatively small. Whereas curricula are often created to be delivered to populations within states, Peace Education interventions might only be delivered to beneficiary numbers in the hundreds, as opposed to tens of thousands. Although this more easily allows for contextual tailoring to take place, it also means that scaling up to large numbers might not be feasible and brings into question the quality of the learning due to scaling up and generalisability of targeted interventions on a macro level. Although this was not explicitly discussed at length within the primary interviews, there is an inference that the ability to adapt increases the quality of an intervention through the embracing of context; by tailoring the project to the subjectivities of the beneficiaries and/or the region where the intervention is delivered, a practitioner is able to make changes to the delivery to better serve the beneficiaries. Curricula, on the other hand, require a more 'one size fits all' approach due to the scale of delivery. This is not to say that a large-scale curriculum lacks quality. Indeed, there is recognition that quality is an essential criterion; UNESCO, for example state that a curriculum is defined as "the provision of quality learning for all children and young people" (Stabback 2016:4). Although they do acknowledge that "There should be well-considered and contextually appropriate plans" when setting up a curriculum, this can only be at a macro level, which still includes a degree of generalisation that can be circumnavigated by more specific interventions. (ibid:13*).* This may link to the practitioner fear that "a lot of what happens under the heading of peace in classrooms is counterproductive including if we want peace and justice to advance in the world and the society. They're just learning about historic events and being passive" (Appendix 6p:224-227). This, of course, is an extreme view, but serves to highlight some of the perceptions of a traditional 'teacher at the front' curriculum. This also aligns with Friere's concept of 'banking' education, which sees education not as an objective entity, but one that focusses on dialogue and learning without teaching – the teachers become facilitators of discussion and do not act as the source of information, but guide thoughts and conversations for educational gain (1993). Therefore, although curricula are technically a viable option for delivering Peace Education, one that reduces subjectivity whilst increasing replicability, the findings of this thesis do not support the notion that a formal curriculum is a solid method to deliver the transformational attitude shifts that Peace Education aims to

achieve. Although there is a place for Peace Education sensitive teachers to enhance pre-existing curricula with transformative elements (where appropriate), where otherness is an issue, targeted interventions and contextual Peace Education projects appear to be best suited to transform perceptions.

This leads on to another, broader issue with replication within Peace Education. Donors, from the practitioner's perspective, appear to generally seek quantitative, measurable metrics from projects. This approach aligns with the more scientific or project management style of operating – a certain number of workshops with a target number of participants, for example; a focus on the numerical outputs rather than the combination of inputs, outputs and throughputs that are all key to the delivery of Peace Education. Indeed, for the most part, project replication in the sense of wholesale duplication does not actually seem to be a key priority for donors, with replicability often being tied to the concepts of impact and sustainability. This appears to represent a mismatch in terms of the approach to projects and replication between the donor and the practitioner. This notion is reinforced multiple times within the primary data, with frequent criticisms of donors seeking 'easy' measurements of beneficiary numbers and how many workshops have been delivered. This places much importance on the relationship between the stakeholders, especially donors and practitioners, a key element within section 6.1.2, below. However, a key question that arises from the data relates more to *what* replication actually is, rather than *how* it should be implemented. The original research question assumes that replication within Peace Education is a tangible entity, one that is understood by stakeholders. The data has shown a far more complex reality – replication is subjective and may be interpreted differently by practitioners and donors and more aligned to the notion of generalisability as considered by qualitative researchers. This makes it difficult to provide a definitive answer to the first research question, as the interpretation of replication plays a significant role and the data suggests that practitioners see replication in a different way to donors.

A reinterpretation of replication akin to the notion of qualitative generalisability allows replication to be realised through the sharing of best practice and through contextually adjusting projects in order to better allow transformational change to take place. This sentiment aligns with the practitioner's ideals of replication, but the information suggests that this may not always be what donors are looking for and is, again,

something that warrants further research to explore the donor perspective. What is clear, however, is that replication can be achieved in a generalised way within Peace Education but, without adopting more formal and rigid mechanisms, the traditional conditions of replication cannot be achieved without potentially compromising the ability to achieve transformational change through tailoring and the embracing of context.

6.1.2 Research Question 2: How do practitioners interpret and implement donor requirements?

Because the concept of replication in this context remains poorly understood and the perception of replicability seemingly differs between practitioners and donors, the relationship between the two is key to the implementation of requirements during project delivery. Although the concept of generalisability can be seen as an appropriate reinterpretation of replication within Peace Education, it must not be forgotten that this has been applied from an academic perspective and represents an ideal from the practitioner perspective. Practitioners have a desire to do 'what works' in terms of project delivery and also to ensure that a high-quality, meaningful intervention is delivered to beneficiaries; these views align more with the concept of generalisability. On the other hand, donors appear to have a more traditional viewpoint on replication. While also seeking high-quality projects (which is perhaps the goal of inviting practitioners to bid for the money in a merit-based bidding process), donors generally rely on practitioners to deal with the day-to-day running of a project. Donors appear to have different priorities which are seemingly more business-oriented and, additionally, seek value for money and reassurance that a project is going to meet the target outcomes. Leaving the project delivery of the inputs and throughputs to the practitioner, donors often appear to concentrate on short-term impact through quantitative measures, rather than explicitly on replication as a means of sharing best practice. This again highlights some of the tensions between quantitative measures that donors appear to favour over the qualitative generalisability that practitioners desire. The data indicates that the realities of delivering projects correlate to Schofield's argument that there are simply too many components within qualitative research (or, in this case, Peace Education projects) to realistically hope to achieve traditional replication, thus creating a mismatch between certain donor expectations and the realities of project delivery (2002). Given how ill-defined replication can be within the context of Peace Education projects, there is wide scope for differing interpretations of the content which might complicate the donor-practitioner relationship.

Despite this, practitioners of Peace Education should ideally have a solid idea of what is required (in terms of donor requirements) at an early stage. Although the development of the donor-practitioner relationship is crucial when a project is 'up and running', donor expectations for projects are defined right at the start of the process and are advertised within the initial call for projects. Practitioners, when responding to opportunities will be aware of the general requirements during the application stage. The data indicates that donor requirements are usually understood by practitioners at this point and there some evidence that is the less desirable requirements, (such as quantitative measures of output) are accepted as part of the business of Peace Education. This could also be perceived as practitioners needing to 'play the game' of the business in order to receive the funding that is crucial to project delivery. The initial bidding process also gives the practitioners the opportunity to judge whether or not the donor requirements align to their own; should these requirements not align to the practitioner values and ethos, they could feasibly discount the opportunity. Similarly, donors may also be able to target their requirements to attract preferred practitioners; there was an indication of this within the data, with one example of a donor having very particular requirements. These were so specific at the application stage that it precluded the participant from applying (Appendix 6h:160-169).

Although there may be a degree of 'game playing' involved, when funding has been successfully allocated following the bidding process, the most efficacious projects appear to transpire when there is a continual dialogue between both parties to discuss how requirements can be realised. This inevitably includes consensus and concessions, but clear, open discussions are the best way to achieve project goals and an understanding of benchmarks and requirements. This clearly is dependent on both sides to be willing to take such an approach and there have been some poor experiences highlighted by the practitioner responses. In some cases, this has led to the collapse of the donor-practitioner relationship and the removal of funding from the project (Appendix 6i:130-135). For others, certain donors will always want to "call the shots" in a project and it is up to the practitioner to navigate this to fulfil the requirements of the funding (Appendix 6d:175-176). However, experience is key and many practitioners appear to build rapport with the donors over consecutive interactions, resulting in a list of 'preferred donors' that practitioners chose to work with because their values align and there is sufficient trust in the relationship. In some examples, this can result in practitioners being given a high degree of autonomy by the donor to run a project (Appendix 6j:77-81). This has clear benefits, but there is a

danger that this can lead to a closed (and potentially biased) system which could adversely affect new organisations who are striving to secure funding for their own projects. Although this element requires further research, the interview data suggests that economic factors influence the flow funding in the contemporary post-crash environment. If preferred partners are securing funding due to their respective donor-practitioner relationship, this would clearly be disadvantageous to others. Practitioners and donors alike therefore need to be careful to ensure that bidding processes and calls for funding are transparent and open.

In terms of interpreting and implementing requirements then, the practitioners should be aware of what the requirements of a project are well in advance, but a degree of rapport, negotiation and professionalism is required to achieve the desired results. What is missing from this research, however, is the donor's own point of view on how they see replication when working with practitioners. This research can therefore only comment on how the practitioners interpret the donor's intention, rather than being able to fully understand things from the donor's perspective. Indeed, that is a key area of potential bias within this study – the data comes exclusively from a practitioner point of view. Although a number of participants noted that they had previously worked for donor organisations, this was not sufficient to gain a fully balanced view. That is not to say that the feedback was purely negative, and the data clearly shows an understanding of the donor position and how busy funders are. However this is a clear gap in this research that is fully recommended to be explored in a piece of future research.

6.1.3 Research Question 3: Is it possible to replicate the outputs of a Peace Education project?

As discussed in section 6.1.1, replication within Peace Education is better aligned to the notion of generalisability and focusses on the methodological considerations and the approach of the intervention as opposed to focussing on the replication of outputs. With this in mind, the answer to research question three must be, no – it is not possible to completely replicate the outputs of a Peace Education project. Although it is possible that donors will continue to require that a project is delivered to a certain number of students/beneficiaries, this is not necessarily a measure of quality or a guarantee of impact and arguably misses the point of a more appropriate and meaningful style of replication in the sense of generalisability. Indeed, the data clearly shows that contextuality and subjectivity plays a large role in project delivery and respondents

frequently warned against attempting to repeat projects without taking on board the lessons learned and embracing context. Practitioners also do not support the idea that you can simply replicate outputs by transplanting a project elsewhere or by expecting the same quantitative outputs to occur when redelivering a programme. For practitioners, experience is key and Peace Education interventions strengthen and evolve through best practice.

If the answer to the research question, as originally posed, is 'no' under the traditional interpretation of replication, it is perhaps apt to expand the scope of the question. With the benefit of hindsight, rather than purely concentrating on the outputs, replication within Peace Education projects can also be seen in the inputs and throughputs of a project. It is within this space that the methods and approaches gain importance; it is possible to thematically and generally re-use a project's approach through the use of handbooks and sharing best practice. Different projects may reuse guides and handbooks, utilise the same staff or adopt the same activities again and again, but due to the tailoring and contextualisation, the results may never be the same; the same inputs and throughputs are used, but the outputs differ. Referring back to the social reconstructionist philosophy, if we consider a transformational approach, this can certainly be delivered again and again by a project team through the adoption of appropriate project delivery methods. This is certainly not an output, but the subjective elements drastically reduce the variables within a project that could feasibly be replicated in the traditional sense. However, a major issue here is that Peace Education project delivery still needs to be contextual and evidencing the success of transformation in the long term is extremely difficult.

Evidencing outputs and impact is a further complicating factor in Peace Education. Although we have seen some barriers to engaging with academia, practitioners do utilise researchers and experts to assist in project evaluation to assess how well a project has achieved its aims. This approach generally results in shorter-term impact particularly in the post-financial crash environment where it is less likely that a long-term evaluation will be funded. The concept of long-term impact has not been fully addressed within this research and is another area that requires more attention. There may be scope to identify new ways of evaluating projects that take the inputs and throughputs of a project into equal consideration with the outputs. Although the data points towards donors preferring quantitative measures for outputs, there is certainly

value in evaluating all elements of a project, particularly where replication is being realised through handbooks and more generalised means. Logic chains, for example, might be an appropriate way of evaluating projects in this way. As pointed out by Hills, logic mapping is not a new idea and is one that has traditionally existed within programme and project management (2010:4). However, there has been an increasing focus on using logic mapping in evaluation activities, especially as this approach ties into developing theories of change (ibid:5). That being said, this appears to be primarily seen in governmental initiatives, such as transport planning and may not have fully translated across to Peace Education in the contemporary context. Again, this certainly merits further research as a more inclusive style of evaluation might yield more useful results for practitioner and donor alike, as opposed to purely attempting to measure outputs and impact.

Another alternative to consider is where the replication lies. This research highlights that replication is ill-defined and, consequently, does not appear to have a single 'home' within Peace Education projects. Rather than attempting wholesale duplication to satisfy the replication of outputs, the requirement of replication could be factored into other areas such as long-term impact and sustainability. Although donors do not appear to put emphasis on longer-term considerations, a form of replication can also be achieved through ensuring the transformational messages continue to exist after a programme has completed. One such approach can be seen in the 'training the teachers' model as supported by P12, P14 and P15 within the primary data. By supporting and facilitating existing educational structures to continue the transformational change following the completion of the project, replication could be seen to exist in the sustainable continuation of a project on a local level. Whether or not this is an acceptable solution to donors and practitioners would require further research, but this may be another avenue to explore in terms of the replicability of outputs.

In terms of outputs, then, there is a balancing act of sorts can be seen between donors and practitioners. With the 'softer' and more generalised approach the practitioners appear to adopt and the more quantitative numbers focus that donors appear to desire, there is a clear mismatch of ideals. However, with donors leaving the inputs and throughputs to the practitioners, further research is required to extrapolate donor views on these wider elements, other than purely focussing on outputs. In a wider sense,

there are parallels here to the tension between traditional notions of replication and generalisation within social sciences, which has no easy solution. Beyond this, there is also some crossover between replicable outputs and the concepts of impact and sustainability, which may better align to replication. However, if donors do seek traditional replication as opposed to generalisability, a more appropriate consideration may be to adopt new evaluation methods which embrace inputs, throughputs and outputs to benefit all stakeholders when attempting to evaluate and 'measure' replication.

6.1.4 A Grounded Theory

The data shows that the respondents do not consider Peace Education to be a term that is in common use amongst the sample of practitioners and appears to be too general for organisations that deliver interventions that attempt to prevent conflict becoming violent. It is clear that Peace Education can take place in a number of different guises, primarily dictated by the issue, theme or topic that the organisation wishes to address. This also links to the vast amount of ways 'otherness' can manifest; not only does Peace Education seek to tackle issues relating to apparent or obvious difference, such as race, religion or gender, this thesis has seen projects that tackle more esoteric and hidden forms of otherness, such as attitudes to those with criminal offences, as demonstrated in the projects such as within Realising Ambition. With otherness manifesting in such a wide number of ways, it is little wonder that Peace Education practitioners, by necessity, need to embrace context and subjectivity in order to tackle specific issues that are not only pertinent to specific sections of society but also the geographic area and wider elements such as the temporal context. Given how complex otherness is, it would not make sense to attempt to adapt a project focussed on disability (for example) and try to map that across to issues of power distribution and food security. Although both are technically manifestations of otherness, given the approaches and tools required to tackle these issues, it would not be feasible to expect that a project could simply be franchised and replicated elsewhere without first adjusting the project template for context. Although, the data has shown that replication has a place within Peace Education projects, this is not considered to be replication in the scientific, traditional, sense; rather, replicability is achieved through the more generalisable approach of sharing of best practice and through developing a common understanding through a positive relationship with the donor. Beyond this, chapter 5

portrayed the ‘story’ of replication within the Peace Education which shows that a number of factors relating to practitioners, donors and even academia all have a place within the delivery of interventions. Therefore, given the themes that emerged during the coding process, a suggested theory for replication within Peace Education projects is as follows:

Peace Education exists within a number of realities. On a basic level, the two foundational elements draw from the areas of peacebuilding and education. However, this is further complicated by further influences from donors, who often have a more corporate, project management perspective and expect measurements and outputs that are often aligned with more traditional, quantitative measures. Furthermore, Peace Education is influenced by the beneficiaries, with practitioners striving to deliver projects that are transformational in nature. Practitioners, however, are required to comply with donor requirements, which can include elements of replication, albeit not always using defined, explicit terminology. In order to deliver transformational content, the nature and delivery of the projects need to be tailored to the context in which they are delivered. The socio-geographical location and the demographics of the beneficiaries mean that projects cannot simply be delivered again and again without first being adapted to suit the audience. Replication within Peace Education projects can therefore only be realistically achieved when subjectivity and context is embraced. Without this contextuality, projects start to become more akin to a taught curriculum, which may not be able to as easily deliver the transformation that is sought. It is within the generalised approach to replication in the methodology and approach that ‘replication’ is ultimately realised and is further facilitated and perpetuated when best practice is shared amongst practitioners.

As indicated by the data, it is not feasible to expect a like-for-like replica of a project and unrealistic to keep running a programme with the expectation that the same outputs and impact will occur. Instead, replication aligns more closely with the concept of generalisation, with a different style of replication being achieved through the sharing of experiences and materials through handbooks and best practice. As part of this, replication is most effective when the stakeholders work together within an open, transparent relationship so that everyone has a clear understanding as to what is to be achieved. This is ideally complemented and supported by academic theory and evaluation, but certainly requires a professional, trusting donor-practitioner relationship.

Overall, the key element which separates replicability within this area of Peacebuilding is the need to embrace subjectivity as the human element of Peace Education projects means that practitioners simply cannot control all variables and elements to the degree required by traditional, scientific replication.

Furthermore, the transformative learning, the educational nature of the intervention, also needs to be contextually appropriate and may contain one, or both elements of traditional, classroom-based pedagogy and more active learning. Social reconstructionism dictates that education is transformative to the betterment of society – a combined approach is therefore often necessary to ensure that the messages are fully absorbed by the beneficiary and to ensure that the theory is anchored in reality. Sometimes learning about Peace is an essential precursor to translating this to learning for peace and so should not be discounted as part of a Peace Education project. Teachers also have a role to play here and it is often up to a Peace Education practitioner to 'train the teacher' in order to embed the transformation of attitudes into formal learning, and to continue the Peace Education beyond the confines of a time-bound intervention.

Finally, the data has shown that donors appear to prefer easily measurable, quantitative outputs, often including a target number of beneficiaries. The project documentation, particularly the 'Realising Ambition' project notes that there can be a tendency to overestimate the number of beneficiaries that are envisioned to engage in a project. It is therefore essential that background research and associated cost-benefit analyses are undertaken to gauge the feasibility of a project. Having too many participants may be as undesirable in terms of impact as having too few participants has on cost implications. However, it is accepted that there is no easy way to measure impact on beneficiaries, not least as the current environment means it is unlikely that funding will be available for long-term evaluations and impact analysis.

To summarise this grounded theory, replication within Peace Education is not a simple concept and is influenced by a number of variables. Rather than being found in repetition or wholesale duplication, replication is based upon stakeholder relationships and the embracing of the subjectivities of context; replicability lies within the approach taken, informed by best practice, and not within the control of the constituent elements in the hope that the same outputs can be achieved. Careful consideration is needed on

the nature of the intervention to ensure that transformative learning is realised, although this in itself is difficult to measure. Consequently, it is recommended that more attention is paid to the concept of replication within Peace Education by all stakeholders. The data indicates that replicability, in the sense of generalisability, can be achieved through the sharing of best practice and the production of 'how to' guides, but the term 'replication' causes suspicion and trepidation in practitioners. More work is needed to improve understanding of the term for all stakeholders in Peace Education projects and this forms the basis of this thesis' recommendations, later in this chapter.

6.2 Linking the Findings to Academic Literature

Now that the 'story' of replication, as told by the data coding, has been presented and analysed and a theory has been developed, it is now time to revisit the key areas from Chapter 2's literature review to see how they may correlate and deviate from what the academic literature discusses. Generally speaking, there were no significant surprises within the data, but there were a number of deviances from prevailing academic theory which are noteworthy and reinforce the complex realities of delivering Peace Education.

Firstly, the participant feedback supports the commentary that there is a dearth of information surrounding what is meant by replication within Peace Education and a lack of a single agreed and accepted definition. The literature review gave a number of citations from prominent peacebuilding and donor organisations in relation to replication, but with little from these organisations to explain what was required. Examples from DFID and the Big Lottery Fund demonstrate that terminology relating to replication is used, but there was a notable lack of definition to accompany the requirement. Authors such as Van Dijk (1995) suggest that this might be due to the use of corporate buzzwords and that the terms are used as part of the donor jargon because of the importance of replication in other areas, such as the sciences and business project management. As a result, replication appears to be driven by the concept of accountability rather than being beneficial to the transformational aims of a project (in Schäffner & Wenden 1995:32). Indeed, the literature indicated that the terminology surrounding replication might be borrowed entirely from these areas, which generally involve qualitative metrics and measurable targets (Demil and Benmerikhi

2014:6). The data, however, indicates that the reality is far more complex and depends on the nature of the donor and the ongoing donor-practitioner relationship. On the one hand, there may purposely be a 'fuzziness' surrounding the requirements of replication within Peace Education, with donors leaving the nature of the replication open to participant interpretation. P03 highlights this: "Sometimes the donor requirements, if they're a little light, it gives you more room to interpret them … where there is a little bit of ambiguity it allows you to design the programs according to how you think they should be run" (Appendix 6c:264-268). This approach may not ensure consistency across projects but allows for a more contextual approach, which is in fitting with the transformational aims of Peace Education and the concept of social reconstructionism. This also links heavily into the coding theme of rapport and the importance of an open, honest and consensual donor-practitioner relationship as discussed in section 5.2.5, with the data suggesting that an understanding of the replication as a requirement is best realised when there is a consensus between both parties. That being said, the data also indicates that donors do sometimes wish to control elements of projects and there might not always be space for the practitioner to interpret the requirement of replication in their own way. Some practitioners, such as P11 and P18 highlighted poor experiences with such donors – "We do tend to approach things flexibly and without lengthy project plans or curriculums or detailed theories of change. Donors do not like this, so it is very hard to justify [a project] when forced to abide by harsh restraints." (Appendix 61:109-112). This difference in opinion may come down to practitioner experience; a sense of clarity can make it easier to know what's required. 'New' practitioners may be alienated by this 'fuzziness' (which can be harder to interpret) and may seek further guidance and clarifications. There is clearly some subjectivity when it comes to donor requirements, which makes it difficult to generalise – different donors operate in different ways (and indeed, different practitioners operate in different ways). This concept of donor requirements also draws back to the concept of relationship building and the benefits of developing a good rapport with the donor. This highlights a fundamental issue with the nature of academia, which tends to seek consistency and patterns for theory development – indeed, rather than being a buzzword, the reality of replication as a donor requirement is subjective and far more intricate, based upon the nature and temperament of the donor.

Beyond this, the data's focus on the need to embrace context and subjectivity reinforces the rift in academia relating to replication. Within the traditional sciences, replication is seen as a benchmark of quality, integrity and good practice (McKubre

2008). The dataset has clearly shown that this simply is not possible to achieve within Peace Education projects and, by extension, is something that academic research into this area needs to consider and embrace. This is perhaps something that traditional scientists could learn from qualitative-focused social scientists, who often have to navigate context and subjectivity in their field of research. Blockeel and Vanschore argue that replication might be found within the planning, process and outputs of a project or experiment (2007). What the dataset has shown somewhat supports this in that it is in the production of 'how-to' guides and the sharing of best practice that appears to be the replicable element of Peace Education projects. This can also be seen in the project documentation that was explored following the presentation of the primary data; with a heavy emphasis on linking project activity to reality and by having content that is tailored, project manuals provide 'tried and tested' guidance on how to deliver a project, based upon what has worked before. That being said, tailoring the setup and delivery of a project will inevitably change the nature of the intervention; although projects might be thematically and 'spiritually' similarly, the replication of outputs remain problematic as it is not possible to guarantee the same results every time an intervention is delivered. This is partly due to a need to alter a projects content and delivery to the context of the beneficiaries. P07 notes "…it is needed to be tailored to the context and need to be sensitive to the context and both the principle, the values, the approach could be fairly similar in a way … we try to have a shared vision and understanding of the long-term change that we want and then we moved about how to do it, which I think then you need to be more sensitive to each context." (Appendix 6g:125-134). This might mean that the output, in the sense that an activity is taking place, might be replicated, based upon 'what works' and shared best practice, but human beings are not a uniform, objective and controllable force – attempting to replicate outputs is therefore inadvisable. Rather than attempt to adopt a traditional model of replication, the interpretation of replicability here aligns to Bradach's notion that replicability, in the sense of repetition in the hope the same results are achieved, is just not possible in a social educational context (2003). This may be a difficult concept to embrace in academia, particularly in the context of a perceived replicability crisis, which seeks to test for replicability of research and a concept which has started to seep into the social sciences, with organisations such as the Social Sciences Replication Project now attempting to test research in the social fields for replicability. Within the context of the delivery of Peace Education projects, however, testing for replicability may not be possible, especially when practitioners appear to prefer an approach of

doing ‘what works’ and then sharing their experiences, as opposed to sticking to strict curricula and theory. This is particularly encapsulated with P15 stating “We have sufficient evidence under our belt that we know what works and what doesn’t. We repeat the bits that do work and review the bits that really didn’t work.” (Appendix 6n:330-332). There is a caveat of sorts here, however, in that it would appear that practitioners develop evidence for use within their organisation and it is not clear how far this evidence/best practice is shared with the wider community. This is certainly an elusive element within this thesis; although it would be incredibly useful to identify a single ‘holy grail’ of what works within Peace Education, it is not clear how far best practice is shared and debated, beyond the production of handbooks and project reports.

This links into another area; the notion of academia existing in a ‘bubble’ that practitioners find difficult to engage with. Whereas academics come together in conferences to share best practice and to debate methods and approaches, practitioner feedback indicates that engagement in this type of activity is difficult to achieve. This is somewhat highlighted across a number of the themes discussed in this chapter, but there are critiques within contemporary academic literature which mirrors the concerns of the participants. This relates mainly to the practical considerations of cost and culture within Higher Education; conferences, for example, should be an ideal forum to invite practitioners and to get non-academic practitioners presenting their projects and findings. However, practitioners find themselves ‘priced out’ and alienated from attending. P06 notes “I think I looked at a conference a few years back and it was going to cost around a thousand to go for two days, when you look at hotels and train” (Appendix 6f:283-284). Kircherr and Biswas note that conferences are increasingly for academic elites; alienating and populated with “same old faces, with a few more wrinkles every year, using obfuscating jargon to present the same old stuff” (2017). This is obviously not an acceptable situation as there should be a closer link between practice and academia – after all, there would be little to research within Peace Education if interventions were not taking place. There is further evidence of the sense of elitism within academia throughout the participant data, with P16 explaining “Some people won’t get involved and seem snooty and are all “I’m better than you as I’m an academic”” (Appendix 6o:321-322). As a researcher, this is disheartening to hear and certainly forms the basis for recommendations made to academics in section 6.4.3.

That is not to say that academia has no place within Peace Education – it clearly has a role to play in this area and there were some examples given of practitioner-academics relationships within projects, to assist with elements such as evaluation. Indeed most, if not all, donors seek evidence of theories of change when assessing applications for funding and most of the interviewees have discussed or acknowledged the importance of transformational approaches which are in keeping with the works of authors such as Galtung and Lederach. However, there does need to be a wider concern across disciplines that academic and practitioners operate from different perspectives and, resultantly, they have very different logics and perspectives. Bartunek and Rynes note that we must acknowledge "the possibility that practitioners' experiences and interpretations may be radically different from the ways that academics often cast these interpretations" (2014:1196). With this in mind, perhaps more needs to be done to ensure that the right theories, mapped by ontological and epistemological beliefs are applied. If a misalignment of perceptions creates these issues, further work is needed to ensure that academic theory better aligns with practice.

Given the nature of the research at hand, this is a powerful observation that is not only in fitting with the dataset, but also with the methodology and research philosophy taken in this thesis. In terms of the methodology, the social constructivist viewpoint has proven to be a highly useful perspective for this study. Firstly, the notion of transformational learning has formed a strong pattern within the research and there has been clear evidence that context is absolutely necessary for the learning. Indeed, the notion of making the learning more relatable through the linking to contextual reality has been an important theme in this, with many of the respondents expressing that the learning is strongest when the beneficiaries can relate: "For us, peace education really is about that notion of giving people some exposure to practical realities and what we think works to support peacebuilding and reconciliation" (Appendix 6a:21-23). Indeed, the dataset has clearly rejected the idea that there are universal approaches to Peace Education and instead, a lot of the Peace Education activity exists within the consensual universe, as defined by Moscovici (2001). This is perhaps why we have seen tension between the practitioners working with academics within interventions, with a frequent complaint that "the academic world isn't really the real world" (Appendix 6o:309). Academia often seeks to draw things together into neat packages and to find themes in a more universalist way. Given the huge subjective diversity that this research has highlighted, the rift between academic approaches and the realities of Peace Education make some sense and it is up to academics to deal with this and

work more closely with practitioners, a notion which is discussed in more depth within section 6.4.3. This also appears to link with the practitioners' complaints about certain donor approaches – the focus on measurable, universalist metrics does appear to be at odds with the subjectivities of transforming human perceptions.

Relating to the transformation of perception, the concept of otherness has been a key underlying theme of this thesis. As a side note, it is interesting to apply this lens to the practitioners themselves as it is with a degree of irony that much of the practitioner comments relating to donors and academics can be interpreted as otherness. Although this study has not delved too deeply into the precise natures of the types of otherness that the practitioners have sought to tackle as part of the primary data collection, the coding broadly supports the social construction viewpoint of the development of otherness. This, however, leads into a highly philosophical debate and one which perhaps needs further evidence. That being said, the data has shown that context is clearly necessary in order to deliver successful interventions. This implies that the nature of otherness and certainly the manifestations of societal reactions to otherness are subjective and vary from region to region, hence the difficulties involved in replicating projects. If humans were born with pre-existing prejudices as supported by the essentialist viewpoint, then one might expect there to be more universal ways of tackling violence caused by otherness, which should support a more generalised approach to Peace Education. However, what we have seen within the data is a wide variety of manifestations of otherness and a clear need to deliver tailored projects to different areas, rather than adopting a 'one size fits all' approach. This therefore appears to support the social *construction* theory of otherness, which then requires social *reconstruction* to transform perceptions. As the data has revealed, this appears to be best achieved through the sharing of best practice and learning what has worked beforehand, whilst delivering tailored projects that are uniquely appropriate to the beneficiaries' locations, age, social situation and the temporal context in which the intervention has been delivered. Related to this, there is a clear alignment of the literature in terms of the nature of human conflict. Much as Galtung argues that conflict is a normal, everyday occurrence, the practitioners also appear to take this stance (2010). Again, although this was not a prominent feature of the interviews for primary data, respondents made it clear that the transformational elements of Peace Education were about harnessing conflict and otherness for the positive: "We're very fortunate to live in a more stable westernised society, but it is really important to remember that conflict is part of our lives. It's how we deal with it that makes the difference and we are

all about making sure the past is not repeated" (Appendix 6r: 64-67). Similarly, P03 notes "…our model is based on the idea that in any conflict situation it will be local people doing something to resolve the conflict, and those tend to be groups that don't get enough recognition or support" (Appendix 6c:44-46). Indeed, the underlying theoretical principles of conflict as an everyday occurrence appears to be widely understood by those who practice Peace Education.

Coming back to some of the areas of academic disconnect, this research has also found that there is a consistent habit within academia to want to label groups as if they were coherent, universal entities, but there is a definite rejection by practitioners of being 'pigeonholed'. The phrase 'Peace Education' itself is a further example of this; literature repeatedly uses the term, which would indicate that this is a distinct, coherent and tangible form of peacebuilding. Indeed, there was also little evidence to show that the same of interviewees would consider themselves to be 'Peace Education Practitioners' and we instead see terminology related to peacebuilding. The reality of the data again shows a much more complicated picture and a general rejection of academic labelling. The coding of the primary dataset shows that terminology often differs between practitioners and academics, with terms such as 'Peace Education' not being in widespread use within the delivery of projects. This seemingly would make it very difficult for new individuals and groups to enter the field as there is little clarity about terminology; indeed, it has taken this entire thesis to try and make sense of replication and how it relates to Peace Education. If practitioners feel that academia exists within a 'bubble' there could well be a counter-argument that only those who are familiar with the practice of Peace Education truly understand 'the rules of the game', which might be alienating to those new to the area. This generally aligns with the ideas put forward by the likes of Brock-Utne (1989) and Page (2008), both of whom argue that Peace Education is too broad a term to be useful. Page, for example, argues that the term is used for anything that happens to include peace (2008:1-3). Although Brock-Utne attempts to establish some rules about what should constitute as Peace Education, the reality is again far more complicated and presents further disparities between theory and practice. As discussed as part of the nature of Peace Education, the data notes that, in practice, classroom-based education about peace is intrinsically linked to other peacebuilding activities involving education for peace – the reality is not clear-cut and both approaches have merit. P19 notes "…we have a mix of things. There is the traditional, "Here's a worksheet," or, "Here is some investigative task and you work in a group and you work in pairs," but then, it's mixing it up, really. I think

there's a place for both, definitely" (Appendix 6r:146-148). This is apparently at odds with prevailing theorists such as Galtung, who place emphasis on non-traditional educational techniques over classroom-based activity. One respondent noted that classroom-bound education is essential as it lays an educational foundation so that the beneficiaries can later use the knowledge for practical purposes (Appendix 6a). Another respondent also explained that, in their experience classroom-based activity is not passive and, as such, provides a structured and safe forum for debate and discussion (Appendix 6l). That being said, it was noted that classroom-based activity had the disadvantage of being more hypothetical, and it was only in the field that beneficiaries experience real situations – the key, however, is that it should be rooted in reality to help with the understanding. Other practitioners added that their projects would usually always include limited forms of classroom-based workshop-style activity. Although their preference was to adopt a more active approach to Peace Education, it was again reinforced that the application of knowledge is the key.

Rather than splitting Peace into education *for* and *about*, the data shows that knowledge ideally needs to be learnt before it can be applied, particularly where there is a real threat of violence where deep-rooted notions of otherness exists between parties. This is further reinforced by the respondents who indicate that the focus should always be at the grassroots level and, although some beneficiaries may "groan" when they think about going into a classroom, this is a necessity as part of the overall intervention (Appendix 6m:169). Supporting this is a desire from practitioners to work with local NGOs and formal educational establishments (such as schools and universities) to deliver projects – some of the respondents noted that it was important not to approach projects assuming that the beneficiaries had extensive prior knowledge. Instead, it was explained that they would follow the lead of the local organisations on a more pragmatic basis; if it was felt that classroom-based 'traditional' education was needed as part of the project, then it would be adopted in order to tailor that project to the context. This departs from the work of authors such as Brock-Utne who places less emphasis on education *about* peace (for example in a classroom setting) and more on education *for* peace, which is seen to be more active (1989:78-79).

The question of impact and sustainability was an interesting topic within the data, as it appears to be very difficult to evaluate the long-term benefits of project. This again links to the problems of quantitative versus qualitative measures and the issues of financing

long-term impact. It is clear that donors do not have the appetite to fund long-term evaluation on impact, which is perhaps why the notion of replication becomes attached to the concept of sustainability. This also leads to the concept of formalizing Peace Education into the curriculum as a means to ensure that Peace Education content is not just part of a one-off activity or intervention. Academics such as Mezirow (1981), Brock Utne (1989) and, to a degree, Lederach (2003) reject the notion that Peace Education should be taught in schools in a teacher-centric non-transformative way because such an approach would align the learning to education *about* peace, not *for* it. The realities of the data, however, paint a far more complicated picture and one that relates to a general sensitization of peace and peacebuilding to beneficiaries. Practitioners, such as P06, recognise that there is a place for Peace Education in schools, but the nature of this needs careful consideration – "I'm not sure it should be forced as such into the curriculum, but there should be a space for it somewhere" (Appendix 6f:289-299). Instead, the data shows that the practitioners chose to work with teachers to sensitise them to Peace Education, so that elements can be woven into other studies. Far from undermining separate interventions delivered by practitioners, they see this as central to supporting transformational work - "it's better to have teachers who are sensitized, sensitive I would say, peace education sensitive" (Appendix 6g:56-57). Rather than discussing Peace Education in terms of curricular and extra-curricular activities, then, focus appears to be on a co-ordinated approach to transforming perceptions so that everyone is equipped with the skills they need to navigate issues of otherness. This is a large task that will not come easily, but with formal educational structures working in tandem with peacebuilding organisations, the UN's vision to promote long-term, social and cultural change may be achievable (Page 2008:xix). Indeed, as the dataset has shown, there is a lot of Peace Education activity happening with organisations working with schools and this feeds into the importance of the sharing of best practice and the production of handbooks and guides in order to deliver high-quality transformative Peace Education interventions that are not about preaching a universal approach, but allows for the delivery of useful, contextually tailored programmes both inside and outside of formal education structures. There is again much work to be done to encourage Peace Education to be included within formal education, but this approach can be seen as a model for facilitating parity between the work that is done by peacebuilding organisations and by teachers.

Finally, the notion of measuring, metrics and accountability is a contentious area for practitioners, who expressed that quantitative targets and measuring are artificial methods of measuring project success. P03 noted that: “we would always want to know the numbers involved, the donors will always want that” but adds “that doesn't tell you anything about the richness or not of the engagement” (Appendix 3c: 153-158). The sample shows that most donors do wish to see evidence of impact in terms of target numbers, which is an obvious source of frustration: “The donors want impact, but they want numbers. To me, that’s not really impact” (Appendix 6g:181-182). P15 also reinforces this, stating: “…the simplest way to measure impact is counting heads, but that is rather superficial” (Appendix 6n:419-420). That being said, there was some recognition that donors might not always be seeking numerical targets within project evaluations as a true means of measuring impact – “The donors probably just want to make sure that we are not wasting their money. They want a good investment.” (Appendix 6o:145-146). This aligns with Wilson’s arguments that metrics and numerical targets/rankings are not a true measure of success, but rather acts as a snapshot in time (2018:54). Translating this across to the practice of Peace Education, although practitioners might be frustrated with more bureaucratic targets that are not perceived as true impact, they are actually a means of easily capturing data for the donor’s reassurance that project money is being spent wisely. This, however, may be sometimes unavoidable for practitioners, particularly when there is a need to be accountable for the public purse – this is essential at the macro/governmental level but problematic in terms of interpretation at the micro/practitioner level.

Overall, the literature as presented in chapter 2 aligns with the project findings, although the biggest area of mismatch lies within the nature of the transformative learning activity. Whereas the literature is quite critical of more formal, classroom-based Peace Education, the practitioners appear to prefer a hybrid approach, based on the context and what has worked previously. There is not an outright rejection of classroom activity, but it has to be contextually appropriate. That being said, there is a strong desire to link the learning to practical reality, which does then fall back in line with the work of authors such as Lederach, who reject formal learning and education *about* peace, rather than education *for* peace.

The literature also shows a strong divide in the interpretation of replication between the traditional sciences and the social sciences, but it is clear that a more flexible

interpretation of replicability is favoured by the practitioners, with a rejection of replication as duplication. This has implications for the academic study of highly contextually delivered projects which requires academics to embrace the subjective. In a system that places a strong emphasis on replication and uniformity, this is a troublesome area to contend with. Indeed, the question of how one might replicate this study highlights the difficulties of replication within a social sciences discipline such as Peace and Reconciliation.

6.3 Replicating this study

Now that the data analysis has been dealt with, it is time to turn the focus onto this research as an academic project. Given that the idea of replication has been central to this thesis, is it appropriate to reflect on how this study might be replicated, should any interested party wish to repeat or build upon this research in the future. This is an equally valid point of discussion within the context of the academic 'replication crisis', where there is widespread criticism of research that cannot easily be replicated. If the emphasis is placed on replication as a benchmark for academic rigour, how then, might this study be replicated?

Firstly, it is important to note that, due to the methodology adopted for this thesis, replicability was not explicitly factored into the research design because such an approach may have adversely influenced the Grounded Theory methodology. This is perhaps the greatest quirk of this research; a piece that focusses on replication not explicitly factoring in replication of the study from the outset. Compounding this dilemma is the fact that the adoption of differing methodologies would undoubtedly result in a different analysis and a differing knowledge contribution. Chapter 3 discussed the possibility of an ethnographic approach, but had a phenomenological, discursive or psychodynamic approach been adopted, the conclusions and analyses would undoubtedly be very different. For example, if a discourse analysis or psychodynamic approach had been implemented, there would have been a further analysis into the types of words and languages used by the participants, possibly even extending to utterances and body language. Instead, the grounded theory has directed the focus towards themes in the data and the discussion of the 'story' of replication of Peace Education projects which has directed analysis and conclusions accordingly. Any potential future researcher who may choose to attempt to replicate this study could choose to adopt a different methodology and add new knowledge in line with

generalisability, or they could feasibly undertake their own grounded theory and still come up with different results. This highlights the complexities of dealing with replication and again reinforces the need to rethink how we interpret the term, possibly with a view to embracing generalisability as a model, rather than fixating on the scientific method as a benchmark of quality.

Although the chosen methodology for this thesis may not easily support replicability, the design of this thesis did intend to be as open as possible and include as much information as possible to facilitate any future revisiting of the research. The content of chapter 4 was, for example, intended to be sufficiently thorough in documenting the research tools and practical approaches taken in order to support replication. In other words, there is support for the replication of process, but accompanying this is a recognition that this may not result in replication of findings, even if a similar Grounded Theory methodology was adopted. Rather, this approach encourages generalisability as opposed to 'pure' replication; as we have seen, there are some fundamental issues with a study of this nature and the traditional notions of replicability, largely due to the recurrent theme of subjectivity and the necessity of relying on human participants for primary data. Indeed, it is highly unlikely that this study could ever be reproduced on a like-for-like basis due to the degree of subjectivity found within this area. If somebody was to attempt to duplicate this study, as one would repeat a scientific experiment, they would certainly encounter a number of prohibiting (or certainly limiting) factors. One of these is the temporal context; given the timing of the study, falling within the decade following the 2008 financial crash, it is apparent that participant responses were influenced by the current climate of austerity and a desire to see value for money. Unless a study is carried out in the very near future, these contextual elements would arguably impossible to repeat as times change – one could perceive a study to be 'a snapshot in time' and is not something that might be easily duplicated. On a hypothetical level, a study within a future context could see finances being even more restricted or a study could be done within a more affluent era - these outside influences will undoubtedly have an influence on any participants who rely on funding in order to conduct their interventions. As a result, these factors would heavily impact upon a study to test replication – a researcher would arguably not be able to elicit the same responses from participants. Temporal contextuality is often an overlooked element within social sciences, even though they feature (mostly inadvertently) into methodology, research design and even the researcher's own frames of reference and assumptions (McGrath & Kelly 1992: 410). That being said, this subjective contextuality

will inevitably have an impact on research of this nature and perhaps should be taken into full consideration during the methodology and research design elements to a research project. Although attempts have been made to draw the attention to the temporal era in which the research has been conducted, further lengths may be required in order to facilitate the replication of research such as this.

The other element to the issues of replicating this study is the subjectivity of the researcher themselves. Using Grounded Theory, a researcher assigns codes and meaning to their interpretation of the data. This is left to academic judgment. As such, this was done within a specific context and was undeniably influenced by a number of factors – for example, the afore-mentioned temporal context. Additionally, the study was done as part of a PhD and therefore existed within the confines of the university's structures, ethics, regulations and time constraints. Although this might not directly affect the content of the data collected, the university's cultural and 'societal' influences will have influenced the researcher's approach and thought process. In this case, the researcher was also early career, with little prior experience of the implementation of Grounded Theory. If the same researcher was to repeat this study in the future, he would bring with him knowledge and experience gained as a researcher, which would undeniably have an impact on the style and approach taken to conducting the investigation. Although the whole point of this methodology is to go into a study with as little preconceptions as possible in terms of subject knowledge, this does not account for the practical experience and soft skills developed over time. To compound this issue, it is arguable that the same researcher could not possibly attempt to replicate their own Grounded Theory research because that would undermine the very nature of this approach. Although this is a more philosophical consideration as opposed to a practical solution to the core question of replication, it is certainly worth considering how the methodology of a piece of research lends itself to replication, without undermining its own central tenets.

On a more practical side, a further, major, issue relates to ethical considerations. It would be a breach of anonymity to release the information of the participants who were involved in this study. It is therefore highly unlikely, unless these participants voluntarily identify themselves, that another researcher would be able to access the same group of respondents. The researcher himself may be able to repeat the study given his insider knowledge of who was spoken to and ultimately securely holds the original consent forms (within the agreed timeframes), but this would be inaccessible to anyone

on the outside. This is certainly problematic as the traditional notion of replication requires that the same samples and methodology is used to prove a theory. In this case, only half of this information is available – the methodological approaches. It is therefore arguable that there is insufficient information available to conduct a true replication study without betraying the ethical underpinnings of participant confidentiality. Of course, another researcher could choose their own sample to compare and contrast the findings, but this would not necessarily be a study of replicability – it would be a separate study to add to the pool of knowledge and it is entirely possible that a new sample could yield differing results.

Beyond the controlling of participants within the research, the concept of subjectivity in general also comes into play here – even if someone were able to repeat the exact same set of interview questions with the exact same participants, a plethora of other factors could influence the data collection in such a way as to alter the results. The rapport building with participants and then the coding and analysis would be unique and subjective based on the researcher who is undertaking the task. Therefore, it seems clear that a scientific approach to replication simply cannot work – it is impossible to guarantee the same results when dealing with humans as participants in data collection. So where do we go from here? Given that this thesis is itself an academic study, we cannot simply eschew convention and ignore the criticisms that surround unreplicable research. After all, if research donors and managers are striving for academic excellence and reassurances that replicability can be attained for the purposes of academic integrity, it would be folly to simply try and argue that a piece of research is simply unable to be replicated.

We have seen that practitioners favour methodology for replication of Peace Education Projects in terms of the production of ‘how to’ handbooks and guides. This would also appear to make sense within a study of this nature. Indeed, extra lengths have been made to explain the methodology and research design of this study within chapters 3 and 4 in an attempt to fully document the approaches taken. But even going to such lengths, there are elements which are simply impractical to share in a qualitative study. We have already discussed the issues surrounding the ethical implications of sharing raw data, but it might be possible to share all NVivo coding through the open, axial and selective stages for the purposes of replication. This, however, would be impractical as it would require transferring the computer-assisted coding into a Word document and this could fill hundreds of sides of paper that researcher would have to trawl through.

This thesis already includes approximately 200 pages of transcriptions of appendices and raises the question, just how useful is providing the full extent of the notes, coding and transcripts for a researcher who is seeking to replicate the study? This would also pose some severe philosophical and methodological problems – if a future researcher was to see the full extent of the coding, for example, this may damage the Grounded Theory approach and prevent that researcher from conducting their own coding without already having been influenced by the coding within this thesis.

One of the issues here seems to relate back to the notion of metrics and league tables within Higher Education. If we look to the example of the UK's REF as an example, there is a clear focus on outputs, impact and academic environment, with particular emphasis on unique research (REF 2017). It does not, however, obviously seek to foster replication. This is certainly empowering for academics as it encourages them to push boundaries and explore new areas, but this is curiously at odds with the perceived replication crisis across different academic disciplines. This feeds into some of the criticisms surrounding the REF, that it places metrics and rankings over academic rigour and 'true' interpretations of impact. Chambers and Sumner argue that: "If academia is to be cleaned up, the Research Excellence Framework must prize replication over politics and publishing" (2012). Similarly, Jones and Kemp argue that "The REF star system encourages novelty but offers no incentive to replicate studies" (2016). These viewpoints, however, are very much from the position of the physical sciences and may not be as applicable (certainly not as beneficial) to the social sciences. To highlight the issues here, this thesis has attempted to add knowledge to a relatively under-researched area, which aligns with the ethos of the REF. However, in doing so, and as a social sciences thesis, this research is very difficult to replicate in the ways that hard-line, traditional fields of academia would seek. This poses an interesting dilemma and is certainly something for those who dictate the metrics for research on a managerial and governmental scale to consider in detail. Whether or not unique and innovative research can be balanced with the perception that replication is a measure of academic success remains to be seen.

In summary, it would be incredibly difficult (if not impossible) to replicate this research within the strict confines of a scientific replicability study. A similar exercise could be undertaken using the methodologies and approaches adopted within this thesis, but ethical considerations in this case do not permit the sharing of participant details which certainly limits the ability of another researcher to explore the notion of replicability

within Peace Education in the exact same way as has been documented throughout this thesis. This brings into question whether or not an attempt to repeat the research as presented by this thesis would be a replicability study or actually just a parallel, follow-on study which adds to the body of understanding within the academic area. Beyond this, there is a tension within the grounded theory approach in terms of providing sufficient data to enable another researcher to replicate this study without giving *too much* data so as to undermine the core tenets of this methodology. Another approach could potentially be another researcher undertaking the coding and analysis of the transcriptions as presented in the supporting volume of this thesis, but to do so would be to lose some of the context of the rapport building element of conducting interviews as well as, potentially, the temporal context and, as we have seen, there is a large degree of subjective academic judgement within the coding of data which might result in deferring results.

This research therefore highlights a dilemma to proponents of replication, to which there is no easy solution. Therefore, a future researcher might attempt to replicate this study in terms of general methodological approaches, but such research would exist as a separate project that also explores replicability within Peace Education projects, but could not be classified as replication in its truest sense. There are strong parallels here to the notions of producing handbooks to satisfy the requirement of replication within Peace Education interventions, but this is unlikely to appease those academics who hold replication as an unquestionable measure of academic integrity. This also highlights some of the issues surrounding metrics within Higher Education, certainly within the UK context, as to whether or not research should strive to be entirely innovative at the risk of reducing the likelihood of replicability.

6.4 Recommendations

Drawing from the themes in the data and the suggestion of a theory, this section seeks to make recommendations to those who are involved with funding and delivery of Peace Education and also to those who seek to research around this area. These suggestions stem from the available data and, as discussed in the delimitations of study, are practitioner-focussed. The recommendations are therefore to be seen as ideas for better working practices and relations within the crucial area of Peace Education to better enable practitioners to deliver transformational interventions.

6.4.1 Replication for Donors

This research suggests that, from the practitioner perspective, donors often do not fully define what they mean by 'replication' and what they might be looking for from practitioners in terms of replicability. The literature review indicates that 'replication' may be a buzzword that has become widespread, with roots in the processes and practices from disciplines such as the physical sciences and project management. However, what we have seen within this research shows a more complex reality. Donors understandably have a more finance-oriented perspective on projects as they fund projects and resultantly have to consider their financial accountability and credibility; this is particularly important when projects involve public money. However, there is a careful balance between considerations of finance and the nuanced nature of replication within the field of Peace Education. Practitioners appear to reject the notion of wholesale duplication as a cynical way of 'cutting corners' or making money; as a result, the notion of replication within Peace Education creates a sense of unease. Although the franchise and duplication model have clear benefits in terms of efficiency and cost effectiveness and are a standard element of general project management, (particularly where the aim is to deliver a physical product), this may not be fully understood or seen as a positive by practitioners. As the outputs of Peace Education are generally more subjective and so require flexibility, considerations of replication need to be appropriately aligned for the context of transformative learning initiatives, and a rigid interpretation of replicability may not be comfortable to those who deliver such projects.

Although the concept of replication may cause some concern to practitioners, replicability does have an important role to play and can benefit all stakeholders within Peace Education. The perception and interpretation of the terminology is therefore highly important, particularly in relation to metrics and measurements. Rather than being seen as a bureaucratic or financial exercise, replication should be interpreted (or indeed, *re*interpreted) as a positive, and should be a core consideration within Peace Education projects. An alternative interpretation of replication is that it can be achieved through the more generalisable elements in order to benefit future projects. This requires consideration of inputs and throughputs as well as outputs and practitioners suggest the sharing of best practice and the creation of project handbooks and documentation as a solution. Compounding the concerns relating to the definition of replication and the concerns of the practitioners is that replication is not always

explicitly asked in name and is sometimes seen to be ‘tagged on’ to other project elements such as sustainability and quantitative impact. Given that practitioners can perceive replication with trepidation, an agreed definition of what is expected should ideally be set before a practitioner starts implementing a project. Indeed, this thesis has found that replication is best realised where reciprocal relationships are formed between donor and practitioner and what is meant by replication and how replicable elements are to be dealt with. The lack of a clear definition of replication within donor language surrounding Peace Education projects may be beneficial as it gives both parties room for discussion and room to adapt. This, however, requires careful consideration as imposing a rigid definition may be detrimental as this creates a less flexible metric, which the practitioners must then adhere to, regardless of the nature of the project delivery. Such an approach could limit the ability to adapt to context and deal with subjectivity whilst a project is live. A recommendation to donors is therefore to be mindful with regards to the definitions of replication and to keep the conversation open as to how the replication of a project might be achieved.

Given that this thesis suggests that replication can be achieved through a lens of generalisabilty, there is space for open dialogue between donor and practitioner. Although donors can create rigid, set criteria for replication, this should not be at the expense of the contextual portability of non-traditional, temporary, projects that typically characterise Peace Education interventions. Considerations need to be made with regards to what the implications of enforcing replication on such projects are; indeed, a narrow output-centric focus on replication may hamper a project’s ability to deliver transformative learning to beneficiaries. In other words, replication should not be enforced with a view to reaching a large number of beneficiaries at the expense of meaningful, transformative learning.

Beyond this, it is important for practitioners and donors alike to be aware of the donor’s intentions behind replicability. If donors opt for the flexibility of not explicitly defining the term, it is essential that a common understanding is formed of what the donor has in mind to avoid confusion and potential breakdowns in communication. Without this conversation, the practitioner is likely to deliver a programme from their priorities – the practitioner perspective of offering a transformational experience for the beneficiaries, which may not quite meet the expectations of the donor. This is particularly evident with the example of P04, who had an extremely negative experience of a donor who clearly had different expectations to the practitioners. With the funding ultimately being pulled

in this instance, this serves as a warning of what can happen if both parties are not fully in agreement with regards to understanding a requirement of funding. This also highlights how the balance of power is often in the donor's favour, after all, it is their money that is at stake.

Ultimately, replication can be achieved if given due consideration. The foundations of common understanding of the requirement is essential to enable the replication to be both useful and meaningful to donors and practitioners alike, in order to enable the desired project outcomes to be realised. The nature of the replication may not necessarily align to traditional interpretations and it is important for donors to consider that replication can be achieved in the sense of generalisability, through the creation of handbooks and so forth. Donors might also wish to consider supporting the use of other evaluation methods for projects in order to incorporate a logic-chain style of review of inputs and throughputs, as well as outputs. Such an approach may facilitate the identification of best practice to be passed on to subsequent projects whilst still offering a more qualitative-focussed review of outputs and impact.

As a final note, one of the delimitations of study for this thesis was due to the fact that donors could not be reached in significant enough numbers to form an adequate sample for this study. Although the practitioner data has indicated that this is due to time and financial constraints, there is a danger that data from this (and similar) studies will be one-sided and anti-donor bias may be evident through comments and critiques made within the primary data. Therefore, a final donor recommendation is to try to make time to engage in the academic research surrounding Peace Education as this will serve to strengthen the findings and also give donors a fair voice within the research.

6.4.2 Replication for Practitioners

As highlighted by the data gathered from the sample within this research, replication can cause concern in terms of project delivery for practitioners, particularly as it remains an ill-defined and often misunderstood subject. However, embracing replicability can be of use to practitioners and organisations, and should not be dismissed as being problematic and as 'just another donor requirement'. Rather than seeing it as part of the 'game' of securing funds to deliver projects, the interpretation of the term is critical; replication of Peace Education, in the sense of duplication, is clearly an undesirable (and perhaps unachievable) goal when it comes to delivery of

interventions and so a different viewpoint is needed when tackling this element. Therefore, work needs to be done to dispel some of the negative associations that individuals might hold in relation to replication and there is space for constructive dialogue between donors and practitioners to develop a clearer understanding of the term. Indeed, factoring in generalisable replicable elements may benefit donors, practitioners and beneficiaries alike through the development of 'tried and tested', proven approaches, the production of guides and the sharing of best practice. In the absence of a clear definition of replication within Peace Education, practitioners have the ability to work with donors to help shape what the aims and objectives of replicability within a project are. There is evidence that practitioners do develop their own banks of experiences and best practice for use within their respective organisations, but this perhaps needs to be more widely shared across the community as oppose to keeping it 'in house'.

As practitioners will undoubtedly be fully aware, the need to embrace subjectivity and contextuality is important to Peace Education projects. This supports tailoring of content to facilitate transformational change, but this needs to be done within a clear framework with a good working relationship with funders and donors. Indeed, this need to embrace the subject is a key differentiator to replication in the traditional, scientific sense and one that donors may not always fully appreciate due to differing priorities. Although donors may well demonstrate a different (sometimes limited) view on Peace Education and can be seen to impose difficult, quantitative, targets, it is important to work with them to ensure that the beneficiaries get the best possible experience from the intervention and that the core theme of tackling otherness is achieved. A mutual comprehension of the requirements of replication is key and issues may arise when both parties have different ideas. Beyond this, although evaluation is necessary, it is likely that long-term evaluation and assessments of impacts are not going to be realistically achieved due to practical and monetary reasons, especially within the current post-crash climate of austerity.

Therefore, in order to make the most of projects, an alternative and generalisable form of replication can be achieved through drawing from the lessons learned and producing clear handbooks and guidance for future projects. This is about sharing approaches and methodologies so that future practitioners can tailor deliveries to their own geographical, social and temporal contexts. The handbooks and guides themselves may serve differing purposes – they could be for other practitioners, for donors or even

for teachers within formal education structures who wish to include elements of Peace Education. Beyond this, replication can also save organisations time and money by embracing models of best practice. The data clearly shows that practitioners value experience and evidence-based data – by sharing best practice, practitioners can reduce the amount of trial and error involved when launching new projects. This might be something as simple as sharing demographic information about beneficiaries within a certain region, or something more methodological and sharing what has worked in terms of approach or type of activity. Alternative methods of evaluation could support this; as with the suggestions for donors, practitioners may wish to embrace different models of evaluation to identify best practice in terms of inputs and throughputs. As suggested by Hall, this could also support the development of theories of change, which is often sought by donors and could represent a more rounded and beneficial way of judging all elements of a project, rather than focussing on outputs and impact (2010).

Returning to the notion of donor relationships, there will clearly be times where donors and practitioners have differing opinions and perceptions. This may range from a minor misunderstanding of a requirement, to the extremes of a complete relationship breakdown and the threat (or actual) removal of funding. This is a learning experience for everyone involved and, much like replicability, is about finding what works best for the practitioner and their organisation whilst still attempting to meet donor requirements. As seen within the primary data, breakdowns can occur between the donor and practitioner and it is therefore important to learn from all experiences as part of gathering best practice and general experiences. However, the data as shown that it is not unusual for practitioners to develop preferred partners and donors as more experience is gained. It is important, however, for practitioners to choose funding opportunities carefully as there should be no surprises if funding gets allocated; after all, organisations will have to go through a bidding process in order to secure funds and donor requirements should be evident from the beginning. There will obviously be periods of uncertainty when practitioners work with new donors, but this reinforces the need to develop and strengthen the donor-practitioner relationship in order to facilitate amicable interactions and, in an ideal world, the ability to sit down and discuss a requirement so that a consensus is attained, rather than one party attempting to force a rigid interpretation onto the other. Indeed, the data clearly shows that a positive, open and professional relationship develops trust and can benefit projects as they evolve

and results in stronger projects delivered with a mutual understanding of the targets and requirements.

Finally, although there are clearly issues surrounding practitioners engaging with academia, with barriers such as time, cost and accessibility being perceived as prohibitive, there is a space in which academia can contribute to projects and interventions. Whether this be through evaluations or implementing academic theory into practice, it is important not to dismiss the world of academia as being too detached or not relevant to the realities of project delivery. Academic theory should be based in practical reality and there should be a symbiotic relationship between practice and theory; theory should be useful to practitioners and not exist as a separate entity. That being said, it is clear that academia can (and should) work harder to reach out to practitioners to better enable them to engage and to eliminate the perception of an 'academic bubble' as a barrier.

6.4.3 Replication for Academics within the Social Sciences

The notion of replication has different implications when dealing with human participants and the social sciences. It should not be regarded as scientific replication, which is more akin to the concepts of duplication and repetition. An alternative, more appropriate approach to measuring and assessing replication is needed within non-scientific interventions and studies. It is not feasible to attempt to deal with replication in the same way as a scientific experiment and evidence suggests that practitioners do get frustrated with quantitative requirements and outputs as they do not translate well to Peace Education Interventions. This study has attempted to *explore* replication using Grounded Theory, but has not attempted to *measure* replication of a project. Indeed, there is a lack of consideration for replication in this area and one that could benefit academia and the practice of Peace Education alike. The data has clearly shown that many practitioners feel excluded from academia and this could well be a way to bridge this gap, through working together to develop a toolkit (or similar) to measure a more subjective interpretation of replication within this area of Peace Education. This would be a significant undertaking, but the primary data sample gathered for this thesis has shown that replication in this context lies within the methodology, approach and sharing of best practice and not in the attempt to control constituent elements or to seek repeated, quantitative outputs. Therefore, any attempt to develop tools to measure replication would need to embrace subjectivity, which is not an easy fit with the traditional interpretations of replicability.

Academics within the social sciences should strive to interact more with the 'real world' and on-the-ground organisations in order to dispel the concept of academia existing within an impenetrable bubble. There is certainly evidence of this happening in academic circles; the Conflict Research Society (CRS), for example, strives to "encourage cooperation between academics, practitioners and policy makers" and holds conferences which are open to academics and practitioners alike (2018). The emphasis therefore, should be on increasing participation to combat the negative perception that academia is elitist. The data has shown that practitioner-academic partnerships can work, but descriptions of such interactions were not widespread within this sample, with many respondents feeling isolated or 'costed out' of engagement with academic research. It is therefore important for academics, particularly young researchers who may not have experienced work within the third sector first-hand, reach out to those involved with Peace Education in order to bridge this gap. This should also serve to strengthen academic research into interventions through a deepened understanding of how projects are run and what it is like for practitioners on the ground. Furthermore, the data indicated that importance is placed on academic evaluation to provide a sense of legitimacy to projects. This is also an area in which early career academics can gain first-hand experience of projects and can help to burst this proverbial bubble as a barrier. Beyond this, it is important for academics to remember that practitioners are more than just a source of quantitative data. One respondent, P14 explained that "The researchers we've come across only want the participant data. You might actually be the first that I've had certainly that's wanted to talk to me as a professional" (Appendix 6n:493-495). Indeed, this thesis has only been possible due to the kindness of the sample individuals giving up their time to be interviewed and the quality of the data has been invaluable in developing the grounded theory for this research. Although it may be less time consuming to deal with statistics and numbers, qualitative studies do make an important contribution to the social sciences. Indeed, in the current environment in which the Research Excellence Framework places emphasis on unique research, for those who are not involved in the 'on the ground' operations of interventions such as the Peace Education projects studies within this thesis, practitioners' interviews serve as an invaluable treasure trove of information.

Linked to this, there is an interesting dilemma found within the quest for unique research; the more niche and unusual the research, the more challenging the ability to replicate the study becomes. Social scientists therefore need to find an appropriate

way to deal with replication within their own research. In the climate of an academic replicability crisis, which does appear to be crossing over from the physical sciences to the social, researchers need to be aware of the implications of replication. Researchers can facilitate this by choosing appropriate research approaches and clearly providing details of their chosen methodologies and research designs within their papers. That being said, this is a difficult balance to achieve and is something that this thesis has contended with. By providing too much information, a researcher faces the prospect of boring their readership and 'stating the obvious' to those already familiar with the research methodology. Providing too little information, however, increases the likelihood of research being unreplicable as insufficient data will not fully enable another researcher to undertake a replicability study. This is further complicated by ethics and the original researcher's commitment to confidentiality and, if applicable, anonymity. In the case of this thesis, the participants were guaranteed that audio recordings would not be shared and, by extension, this also makes the researcher's notes and memos unshareable without an unacceptable breach of ethics. This results in a complicated situation that social scientists need to carefully navigate in order to produce high-quality research that also meets the increasingly stringent requirements that surround research. This thesis has offered one such approach for achieving this by clearly laying out the research methodology and design but, with a generous wordcount allowance for the write-up, this is unlikely to be a suitable format for professional article production or publications, which often have strict submission parameters and limitations on word counts enforced. Indeed, as Pawson argues, it is simply not practical to make every single document and decision within a piece of research transparent and available to others (2006:181). This is indeed a dilemma for research within the social sciences and there is clearly a need to balance innovative, unique studies (which are less likely to be easily replicable) and the current wider academic trends in attempting to make all areas of research open, transparent and replicable.

6.4.4 Replication for Academic Managers

Although there is not an exact like-for-like equivalent to donors within the structures of universities within Higher Education, there are seniors, deans, managers and governmental influences which influence activities and can dictate the flow of funding for research. Beyond this, there are funding bodies within wider academic research which do resemble the donors and funders of peace education. Like the donor's discussion as part of this research, these senior managers have the ability to 'make or

break' research by allocating funding based on metrics such as the Research Excellence Framework (REF) or through corporate targets.

Practitioners of Peace Education have expressed that they feel 'priced out' of academic engagement; "We can't afford journals so I wouldn't know. We don't really get involved in that type of thing, so I can't say that it affects me. There isn't much money to do conferences and to buy journals so I can't say that anyone here gets involved in academic stuff" (Appendix 6f:277-280). Although the increasing marketisation of the Higher Education system, particularly in the UK may increase these issues as universities embrace more money-generating activities, that is not to say that more cannot be done to assist with the proliferation of research, beyond the confines of expensive journals. Open access journals, for example, are one area that universities can more fully embrace to make research more accessible. Indeed, this may be beneficial for universities, with evidence there is a clear citation advantage for open access articles (SPARC 2016). However, by making articles freely accessible, rather than within costly publications, this would help Peace Education practitioners to engage with theory. It is therefore recommended that academic managers consider promoting open access as an alternative to the traditional publishing model to help dispel the image of academia existing within a bubble that alienates those who might benefit from reading trends in academic evaluation and theory.

Beyond this, although only tangentially involved in the specifics of this research, it is also important for academic managers to consider subjective replication as an accepted approach, particularly in projects and scenarios where the traditional, scientific notion of replicability cannot easily apply. Indeed, the language surrounding the perceived replicability crisis within research very much relates to the scientific notion of replication, which arguably is not helpful within social science research akin to this thesis. As explored in section 6.3, academics wishing to attempt to replicate this particular study will encounter difficulties due to a wide variety of reasons. The inability to easily replicate a study such as this might be problematic to managers who are concerned with replicability. This, however, highlights a curiosity within measures and metrics such as the REF, which places emphasis on unique research which perhaps does not lend itself well to replication.

As explored in the previous section, there is a tension between the production of new, innovative research and the pressures to be fully open and accountable in the wider world of research for the decision makers there is a need to reduce this dichotomy

between producing unique research (for the purposes of REF, for example) and that research being replicable. Academic decision makers therefore need to consider how far to push the concept of perceived academic integrity alongside the emphasis on producing innovative research. The complication here is that academia in itself is not universal and there is a clear divide in the practice and expectations of the traditional/physical sciences and those of the social sciences. Although we have seen creep in the scope of the perceived replicability crisis into the social sciences, the root of this phenomenon remains anchored in academic areas which can more easily accommodate experiments and the development of theory through repeated testing of controllable elements. This simply is not fully translatable to areas that rely on human relationships and interactions for their data and where the focus is on the qualitative rather than the quantitative. Within the temporal context of this thesis, the nature of the metrics within the REF are actually quite favourable to the social sciences, but how far politics should dictate academia is certainly a contentious issue and a topic to be debated in another forum.

Leading on from this, the increased level of scrutiny placed on research within the 'replicability crisis' needs to be carefully managed. Academic reputation and credibility is heavily affected by accusation of wrongdoing, to the point where it can damage careers. Kahneman, in regards to the current environment states that "Feelings may very well get bruised, reputations tarnished, careers trashed" (in Bartlett 2014). Although the need to maintain academic rigour is important and all academia should be "objective, collegiate and open", this should not become a witch hunt to actively undermine academic staff (Etchells 2014). This is particularly pertinent to the social sciences where, as this thesis has clearly demonstrated, there are a lot of contextual and subjective components within the research, which often exist within a specific temporal context. It is therefore recommended that academic decision makers be mindful of the differences between the more traditional sciences and the social sciences within academia as a 'one size fits all' approach to the topic of replication could be severely damaging to social scientists and academics within disciplines such as Peace and Reconciliation.

6.5 Concluding Thoughts

Replication within the social sciences continues to be an area of contention and one that highlights the mismatch of what is traditionally considered to be objective scientific rigour and the subjectivities of human existence (and indeed, the related academic fields within the social sciences). With donors appearing to prefer quantitative, easily measurable outputs and academics having a tendency to wish to label and 'pigeonhole' information through the development of themes and theory, highly subjective and context-driven topics, such as Peace Education, raise a wide number of issues to which there are no simple solutions.

This thesis has contributed new knowledge to the understanding of replication within the social sciences through the particular lens of Peace Education and from the academic perspective of peace and reconciliation. By drawing together these areas, a better understanding has been gained on the different frames of references that characterise donors, practitioners and academics. Suggestions have been made as to how the (often conflicting) requirements of each party can be brought together to achieve replication in a more general sense of the term. In addition, through the examination of otherwise under-researched areas, this research has produced new insights into Peace Education and has offered a unique contribution to the understanding of replication of the subjective and how a new interpretation, one that aligns with the notion of generalisability, may be more appropriate in this setting due to its ability to deal with contextuality. Beyond this, this thesis has offered a reflection on replication within academia within the context of the perceived replication crisis. Drawing from this example of this thesis, a qualitative study which employs primary data collection in the form of interviews is arguably impossible to replicate as one would do with a scientific experiment. Indeed, issues relating to temporal context, methodology and confidentiality all undermine the ability to replicate in the strictest sense – something which has deep implications to the replicability of social sciences research. To further strengthen the findings of this thesis, it is evident more work is needed in this area to tackle the wider implications of replication within Peace Education, particularly with regards to how to measure replicability and what toolkits might be developed to address this. It is hoped that this research will be of use to practitioners and other academics in this field who may be contending with replication and its implications for Peace Education practice.

Beyond this, this study has highlighted just how subjective and context-driven dealing with humans as subjects can be, particularly when the research topic deals with transformational change around difficult areas of otherness. Indeed, we have seen that otherness can manifest in a number of different ways and Peace Education is one way of reconstructing views of otherness that might lead to violence through a transformative educational process. But, this in itself is very subjective and further complicates any attempt to develop a 'one size fits all' approach to replication. Contextuality is therefore key within these areas – however, as has repeatedly been seen, the traditional notion of replication does not easily embrace non-objective elements that cannot be easily controlled.

What remains clear, however, is that replication occupies a largely under-researched space within Peace Education, which has implications for the wider academic field of conflict, peace and reconciliation (particularly with qualitative studies). Indeed, there are some interesting tensions to be found within academia in that the pursuit of unique, ground-breaking research as encouraged by metrics within the REF do not easily lend themselves to replication, particularly in niche or contentious areas of research. Although this research has suggested a few ways in which replicability in an area such as Peace Education can be tackled, further work within this area is essential to develop ways of measuring a more subjective form of replication.

Summary of Chapter 6 and Recommendations for Future Research

This chapter has drawn together elements from the data as presented in chapter 5 to produce a grounded theory, which has subsequently been linked back to the literature and methodologies as presented in earlier chapters. This theory has suggested that replication within Peace Education needs an alternative interpretation, one based upon the more qualitative research-focussed concept of generalisability and embraces subjectivity and context, rather than the traditional notion of the scientific method. Indeed, within the area of Peace Education, replication should be sought through the sharing of best practice. Beyond this, the theory has proposed that relationship building is an important component in developing replicable elements of a project.

A short reflection on how one might replicate this particular thesis has been considered, which has reinforced a number of challenges to replicating qualitative studies in the contemporary academic environment, drawing in issues of ethics and

temporal context. Based on the findings, the developed grounded theory and this reflection, recommendations have been made to practitioners, donors and academics on how to navigate replication in this context. Finally, the findings and the grounded theory have been compared to the existing academic literature and areas of similarities and divergences have been identified.

Meeting the intended contributions to academia as outlined in section 1.2 (see page 6), this thesis has added to the understanding of replication within Peace Education projects. As well as contributing new knowledge to the understanding of the topic, a new primary dataset is offered within the appendices for further analysis and research. This research has also contributed a unique reflection on what replication means for Higher Education, particularly in terms of factoring in replicability into research and writing. This has included a discussion on balancing ethics with transparency and how far replication is possible in a qualitative study, where methodology and philosophy can influence the analysis and findings of research.

Beyond the original contributions to academia as noted above, this thesis highlights a number of areas for further research that would serve to further the understanding of this area. Indeed, there are many questions relating to the concept of replication within Peace Education that it has not been possible to cover in this thesis and Fare yet to be answered. These recommendations for future research have been discussed throughout the content of this piece and, for the purposes of the conclusion and ease of reference, have been grouped together as follows:

- This research focussed on developing an understanding of replication through a grounded theory methodology. It is expected that a duplication of this research using a different methodology would yield quite different results. It would therefore be of interest to explore in more depth how differing methodologies influence the findings of a dataset.
- Outside of the practitioner perspectives and information derived from secondary sources, the donor perspective was not covered as part of this study. It is recommended that qualitative interviews are undertaken with donors to analyse their views on Peace Education replication and to compare and contrast this information with that found within this thesis.
- This thesis was limited by the researcher's language abilities and, resultantly, the sample was restricted to English speaking, Western practitioners. It is recommended that a future study examine the approaches to replication

through non-Westernised Peace Education practitioners to see how, if at all, the approach differs.

- The implications of long-term replication have not been considered at length within this study. The concept of donor dependency arose when reviewing project documentation and there may be linkages replication and donor dependency which warrants further investigation. This may tie into research into non-Western areas which may rely more heavily on foreign aid in order to receive Peace Education interventions.
- This research has explored *how* practitioners might achieve replication and has discussed a number of associated themes within the 'story' of replication. The next logical step would be to investigate how replication might be *measured* within such a subjective area. This also aligns with the suggestion that inputs and throughputs be considered alongside the outputs of a project, particularly when it comes to project evaluation. As this has natural linkages with theories of change, new models of Peace Education project evaluation and measurements would be highly relevant to practitioners and donors alike.

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Replicating the Subjective: An Analysis of Practitioner attitudes to the replication of Peace Education Projects

Second Volume: Appendices

Alun DeWinter

PhD

February 2018

Appendix 1

Evidence of ethical approval via 'CUEthics'

Medium to High Risk Research Ethics Approval

Update to Project Ref: P11616 - PhD - Replicability and Peace Education

Record of Approval

Principal Investigator

I **request an ethics peer review** and confirm that I have answered all relevant questions in this checklist honestly.	X
I confirm that I will carry out the project in the ways described in this checklist. I will immediately suspend research and request new ethical approval if the project subsequently changes the information I have given in this checklist.	X
I confirm that I, and all members of my research team (if any), have read and agreed to abide by the Code of Research Ethics issued by the relevant national learned society.	X
I confirm that I, and all members of my research team (if any), have read and agreed to abide by the University's Research Ethics, Governance and Integrity Framework.	X

Name: Alun DeWinter

Date: 14/04/2015

Student's Supervisor (if applicable)

I have read this checklist and confirm that it covers all the ethical issues raised by this project fully and frankly. I also confirm that these issues have been discussed with the student and will continue to be reviewed in the course of supervision.

Name: Christine Broughan

Date: 22/03/2016

Reviewer (if applicable)

Date of approval by anonymous reviewer: 14/04/2016

Medium to High Risk Research Ethics Approval Checklist

Project Information

Project Ref	P32979
Full name	Alun DeWinter
Faculty	University Research Centre
Department	Centre for Trust, Peace and Social Relations
Supervisor	Christine Broughan
Module Code	D005RDC
EFAAF Number	
Project title	Update to Project Ref:P11616 - PhD - Replicability and Peace Education
Date(s)	02/04/2012 - 03/04/2017
Created	14/04/2015 09:35

Project Summary

Update to earlier ethical clearance (P11616). PhD research into the notion of replication within the field of peace education entitled. This project will draw from secondary research, archival work and primary interviews.

Names of Co-Investigators and their organisational affiliation (place of study/employer)	N/A
Is the project self-funded?	NO
Who is funding the project?	N/A
Has the funding been confirmed?	N/A
Are you required to use a Professional Code of Ethical Practice appropriate to your discipline?	N/A
Have you read the Code?	N/A

Project Details

What is the purpose of the project?	The project aims to investigate replication and replicability within peace education. It looks at the idea of replication in relation to non-traditional techniques in changing perceptions of 'the other' across an established social divide.
What are the planned or desired outcomes?	Objectives: To understand the nature of peace education projects, their methods and what they hope to achieve through their activities. To offer theories and explanations as to why replicable methods are or are not useful in the context of peace education and otherness To evaluate and assess means of education in changing perceptions of 'the other' To evaluate and assess the benefits of information and method sharing within the world of peace education Based upon the findings, to make suggestions relating to the usefulness of having replicable methods in order to encourage better practice and a greater understanding of the requirements of replication.
Explain your research design	This is an investigatory piece of research which aims to understand the views and attitudes towards replication both from the donor and practitioner perspective. This is to be achieved through desk-based secondary research and primary research through semi-structured interviews and archival work.
Outline the principal methods you will use	This is a qualitative thesis. The philosophical underpinnings are based in social reconstructionism and the methodology is based upon grounded theory.
Are you proposing to use an external research instrument, validated scale or follow a published research method?	YES

If yes, please give details of what you are using	I am using a semi structured questionnaire for the data collection a copy is attached. Grounded theory is the intended research methodology. These are explored in the research methodology and philosophy sections of my PhD, which were agreed at PRP in 2015

Will your research involve consulting individuals who support, or literature, websites or similar material which advocates, any of the following: terrorism, armed struggles, or political, religious or other forms of activism considered illegal under UK law?	NO
Are you dealing with Secondary Data? (e.g. sourcing info from websites, historical documents)	YES
Are you dealing with Primary Data involving people? (e.g. interviews, questionnaires, observations)	YES
Are you dealing with personal or sensitive data?	YES
Is the project solely desk based? (e.g. involving no laboratory, workshop or off-campus work or other activities which pose significant risks to researchers or participants)	NO
Are there any other ethical issues or risks of harm raised by the study that have not been covered by previous questions?	NO
If yes, please give further details	

DBS (Disclosure & Barring Service) formerly CRB (Criminal Records Bureau)

Question			Yes	No
1	Does the study require DBS (Disclosure & Barring Service) checks?			X
	If YES, please give details of the serial number, date obtained and expiry date			
2	If NO, does the study involve direct contact by any member of the research team:			
	a) with children or young people under 18 years of age?			X
	b) with adults who have learning difficulties, brain injury, dementia, degenerative neurological disorders?			X
	c) with adults who are frail or physically disabled?			X
	d) with adults who are living in residential care, social care, nursing homes, re-ablement centres, hospitals or hospices?			X
	e) with adults who are in prison, remanded on bail or in custody?			X
	If you have answered YES to any of the questions above please explain the nature of that contact and what you will be doing			

External Ethical Review

Question		Yes	No
1	Will this study be submitted for ethical review to an external organisation? (e.g. Another University, Social Care, National Health Service, Ministry of Defence, Police Service and Probation Office)		X
	If YES, name of external organisation		
2	Will this study be reviewed using the IRAS system?		X
3	Has this study previously been reviewed by an external organisation?		X

Confidentiality, security and retention of research data

Question			Yes	No
1	Are there any reasons why you cannot guarantee the full security and confidentiality of any personal or confidential data collected for the study?			X
	If YES, please give an explanation			
2	Is there a significant possibility that any of your participants, and associated persons, could be directly or indirectly identified in the outputs or findings from this study?		X	
	If YES, please explain further why this is the case	I will be dealing with live or recently completed peace education projects that are delivered by NGOs. All projects will have been funded by a recognised donor such as the UN, EU, DFID etc. All participants will be professionals who work in the area of delivering peace projects. Secondary sources such as project reports, data and findings are in the public domain and are freely available online or through archives. Appropriate referencing will be used and individuals may be identified in the same way that anybody would be identified through academic research. With the primary interviews, individuals have the opportunity to have quotations attributed to them or to remain anonymous. Appropriate coding will be used when referring to these interviews to protect anonymity - participant 1, 2, 3/organisation a, b, c etc. The thesis is exploratory and does not aim to split approaches to peace education into 'right and wrong'. In this regards, participants will be contributing to a body of knowledge and will not be engaging in any controversial, defamatory or damaging conversation. Where participants wish to remain anonymous so as not to be identified by donors, strict coding will		
3	Is there a significant possibility that a specific organisation or agency or participants could have confidential information identified, as a result of the way you write up the results of the study?			X

	If YES, please explain further why this is the case		
4	Will any members of the research team retain any personal of confidential data at the end of the project, other than in fully anonymised form?		X
	If YES, please explain further why this is the case		
5	Will you or any member of the team intend to make use of any confidential information, knowledge, trade secrets obtained for any other purpose than the research project?		X
	If YES, please explain further why this is the case		
6	Will you be responsible for destroying the data after study completion?	X	
	If NO, please explain how data will be destroyed, when it will be destroyed and by whom		

Participant Information and Informed Consent

Question			Yes	No
1	Will all the participants be fully informed BEFORE the project begins why the study is being conducted and what their participation will involve?		X	
	If NO, please explain why			
2	Will every participant be asked to give written consent to participating in the study, before it begins?		X	
	If NO, please explain how you will get consent from your participants. If not written consent, explain how you will record consent			
3	Will all participants be fully informed about what data will be collected, and what will be done with this data during and after the study?		X	
	If NO, please specify			
4	Will there be audio, video or photographic recording of participants?		X	
	Will explicit consent be sought for recording of participants?		X	
	If NO to explicit consent, please explain how you will gain consent for recording participants			
5	Will every participant understand that they have the right not to take part at any time, and/or withdraw themselves and their data from the study if they wish?		X	
	If NO, please explain why			
6	Will every participant understand that there will be no reasons required or repercussions if they withdraw or remove their data from the study?		X	
	If NO, please explain why			
7	Does the study involve deceiving, or covert observation of, participants?			X
	Will you debrief them at the earliest possible opportunity?			
	If NO to debrief them, please explain why this is necessary			

Risk of harm, potential harm and disclosure of harm

Question			Yes	No
1	Is there any significant risk that the study may lead to physical harm to participants or researchers?			X
	If YES, please explain how you will take steps to reduce or address those risks			
2	Is there any significant risk that the study may lead to psychological or emotional distress to participants?			X
	If YES, please explain how you will take steps to reduce or address those risks			
3	Is there any risk that the study may lead to psychological or emotional distress to researchers?			X
	If YES, please explain how you will take steps to reduce or address those risks			
4	Is there any risk that your study may lead or result in harm to the reputation of participants, researchers, or their employees, or any associated persons or organisations?			X
	If YES, please explain how you will take steps to reduce or address those risks			
5	Is there a risk that the study will lead to participants to disclose evidence of previous criminal offences, or their intention to commit criminal offences?			X
	If YES, please explain how you will take steps to reduce or address those risks			
6	Is there a risk that the study will lead participants to disclose evidence that children or vulnerable adults are being harmed, or at risk or harm?			X
	If YES, please explain how you will take steps to reduce or address those risks			
7	Is there a risk that the study will lead participants to disclose evidence of serious risk of other types of harm?			X
	If YES, please explain how you will take steps to reduce or address those risks			
8	Are you aware of the CU Disclosure protocol?		X	

Payments to participants

Question			Yes	No
1	Do you intend to offer participants cash payments or any kind of inducements, or reward for taking part in your study?			X
	If YES, please explain what kind of payment you will be offering (e.g. prize draw or store vouchers)			
2	Is there any possibility that such payments or inducements will cause participants to consent to risks that they might not otherwise find acceptable?			
3	Is there any possibility that the prospect of payment or inducements will influence the data provided by participants in any way?			
4	Will you inform participants that accepting payments or inducements does not affect their right to withdraw from the study at any time?			

Capacity to give valid consent

Question			Yes	No
1	Do you propose to recruit any participants who are:			
	a) children or young people under 18 years of age?			X
	b) adults who have learning difficulties, mental health condition, brain injury, advanced dementia, degenerative neurological disorders?			X
	c) adults who are physically disabled?			X
	d) adults who are living in residential care, social care, nursing homes, re-ablement centres, hospitals or hospices?			X
	e) adults who are in prison, remanded on bail or in custody?			X
	If you answer YES to any of the questions please explain how you will overcome any challenges to gaining valid consent			
2	Do you propose to recruit any participants with possible communication difficulties, including difficulties arising from limited use of knowledge of the English language?			X
	If YES, please explain how you will overcome any challenges to gaining valid consent			
3	Do you propose to recruit any participants who may not be able to understand fully the nature of the study, research and the implications for them of participating in it or cannot provide consent themselves?			X
	If YES, please explain how you will overcome any challenges to gaining valid consent			

Recruiting Participants

Question			Yes	No
1	Do you propose to recruit any participants who are:			
	a)	students or employees of Coventry University or partnering organisation(s)?		X
		If YES, please explain if there is any conflict of interest and how this will be addressed		
	b)	employees/staff recruited through other businesses, voluntary or public sector organisations?	X	
		If YES, please explain how permission will be gained	Email communication with potential interviewees takes place before any interviewing takes place. They can opt to not take part in the interviews and will be given further prompts to decline to be interviewed before any interviewing takes place. Non-responses to requests will be taken to mean a decline to be interviewed and participants will not be pressured/chased to take part. I will not be interviewing any vulnerable persons who cannot make this decision for themselves and so it is assumed that any agreement to be interviewed has not been through any sort of coercion. No financial incentives or other form of bribery will be utilised to gain interviewee permission.	
	c)	pupils or students recruited through educational institutions (e.g. primary schools, secondary schools, colleges)?		X
		If YES, please explain how permission will be gained		
	d)	clients/volunteers/service users recruited through voluntary public services?	X	
		If YES, please explain how permission will be gained	Email communication with potential interviewees takes place before any interviewing takes place. They can opt to not take part in the interviews and will be given further prompts to decline to be interviewed before any interviewing takes place. Non-responses to requests will be taken to mean a decline to be interviewed and participants will not be pressured/chased to take part. I will not be interviewing any vulnerable persons who cannot make this decision for themselves and so it is assumed that any agreement to be interviewed has	

		not been through any sort of coercion. No financial incentives or other form of bribery will be utilised to gain interviewee permission.		
	e) participants living in residential care, social care, nursing homes, re-ablement centres hospitals or hospices?			X
	If YES, please explain how permission will be gained			
	f) recruited by virtue of their employment in the police or armed forces?			X
	If YES, please explain how permission will be gained			
	g) adults who are in prison, remanded on bail or in custody?			X
	If YES, please explain how permission will be gained			
	h) who may not be able to refuse to participate in the research?			X
	If YES, please explain how permission will be gained			

Online and Internet Research

Question				Yes	No
1	Will any part of your study involve collecting data by means of electronic media (e.g. the Internet, e-mail, Facebook, Twitter, online forums, etc)?			X	
	If YES, please explain how you will obtain permission to collect data by this means		I have already conducted extensive secondary background research with use of the internet. All sources are academic and have been/will be fully referenced using the CU Harvard system. It is not intended that any data will be gathered from social media.		
2	Is there a possibility that the study will encourage children under 18 to access inappropriate websites, or correspond with people who pose risk of harm?				X
	If YES, please explain further				
3	Will the study incur any other risks that arise specifically from the use of electronic media?				X
	If YES, please explain further				
4	Will you be using survey collection software (e.g. BoS, Filemaker)?				X
	If YES, please explain which software				
5	Have you taken necessary precautions for secure data management, in accordance with data protection and CU Policy?			X	
	If NO	please explain why not			
	If YES	Specify location where data will be stored	Information will be stored on my local H:\ drive on the university network system. This is only available to me as the researcher and no recordings or consent forms will be stored on public folders like the L:\ drive etc.		
		Planned disposal date	10/10/2028		
		If the research is funded by an external organisation, are there any requirements for storage and disposal?			X
		If YES, please specify details			

Laboratory/Workshops

Question			Yes	No
1	Does any part of the project involve work in a laboratory or workshop which could pose risks to you, researchers or others?			X
	If YES: If you have risk assessments for laboratory or workshop activities you can refer to them here & upload them at the end, or explain in the text box how you will manage those risks			

Research with non-human vertebrates

Question			Yes	No
1	Will any part of the project involve animal habitats or tissues or non-human vertebrates?			X
	If YES, please give details			
2	Does the project involve any procedure to the protected animal whilst it is still alive?			
3	Will any part of your project involve the study of animals in their natural habitat?			
	If YES, please give details			
4	Will the project involve the recording of behaviour of animals in a non-natural setting that is outside the control of the researcher?			
	If YES, please give details			
5	Will your field work involve any direct intervention other than recording the behaviour of the animals available for observation?			
	If YES, please give details			
6	Is the species you plan to research endangered, locally rare or part of a sensitive ecosystem protected by legislation?			
	If YES, please give details			
7	Is there any significant possibility that the welfare of the target species of those sharing the local environment/habitat will be detrimentally affected?			
	If YES, please give details			
8	Is there any significant possibility that the habitat of the animals will be damaged by the project, such that their health and survival will be endangered?			
	If YES, please give details			
9	Will project work involve intervention work in a non-natural setting in relation to invertebrate species other than Octopus vulgaris?			
	If YES, please give details			

Blood Sampling / Human Tissue Analysis

Question			Yes	No
1	Does your study involve collecting or use of human tissues or fluids? (e.g. collecting urine, saliva, blood or use of cell lines, 'dead' blood)			X
	If YES, please give details			
2	If your study involves blood samples or body fluids (e.g. urine, saliva) have you clearly stated in your application that appropriate guidelines are to be followed (e.g. The British Association of Sport and Exercise Science Physiological Testing Guidelines (2007) or equivalent) and that they are in line with the level of risk?			
	If NO, please explain why not			
3	If your study involves human tissue other than blood and saliva, have you clearly stated in your application that appropriate guidelines are to be followed (e.g. The Human Tissues Act, or equivalent) and that they are in line with level of risk?			
	If NO, please explain why not			

Question			Yes	No
1	Does any part of the project require data collection off campus? (e.g. work in the field or community)			X
	If YES: You must consider the potential hazards from off campus activities (e.g. working alone, time of data collection, unfamiliar or hazardous locations, using equipment, the terrain, violence or aggression from others). Outline the precautions that will be taken to manage these risks, AS A MINIMUM this must detail how researchers would summon assistance in an emergency when working off campus. For complex or high risk projects you may wish to complete and upload a separate risk assessment			
2	Does any part of the project involve the researcher travelling outside the UK (or to very remote UK locations)?			
	If YES: Please give details of where, when and how you will be travelling. For travel to high risk places you may wish to complete and upload a separate risk assessment			
3	Are all travellers aware of contact numbers for emergency assitance when away (e.g. local emergency assistance, ambulance/local hospital/police, insurance helpline [+44 (0) 2071 737797] and CU's 24/7 emergency line [+44 (0) 2476 888555])?			
4	Are there any travel warnings in place advising against all, or essential only travel to the destination? NOTE: Before travel to countries with 'against all travel', or 'essential only' travel warnings, staff must check with Finance to ensure insurance coverage is not affected. Undergraduate projects in high risk destinations will not be approved			
5	Are there increased risks to health and safety related to the destination? e.g. cultural differences, civil unrest, climate, crime, health outbreaks/concerns, and travel arrangements?			
	If YES, please specify			
6	Do all travelling members of the research team have adequate travel insurance?			
7	Please confirm all travelling researchers have been advised to seek medical advice regarding vaccinations, medical conditions etc, from their GP			

Certificate of Ethical Approval

Applicant:

Alun DeWinter

Project Title:

Update to Project Ref:P11616 - PhD - Replicability and Peace Education

This is to certify that the above named applicant has completed the Coventry University Ethical Approval process and their project has been confirmed and approved as Medium Risk

Date of approval:

15 April 2016

Project Reference Number:

P32979

Appendix 2

PARTICIPANT INFORMATION LEAFLET

BY ANSWERING OUR QUESTIONS YOU ARE CONSENTING TO YOUR DATA BEING USED IN THIS STUDY. INFORMATION WILL REMAIN ANONYMOUS, UNLESS YOU PERMIT US TO PUT YOUR NAME AGAINST SELECTED QUOTATIONS.

PURPOSE OF THE RESEARCH:

I am conducting primary research towards my PhD which is seeking to explore the views on replication within peace education projects. This is based upon secondary research which suggests that there is little pre-existing work on this topic. The research is based upon grounded theory and seeks to draw from the views and expertise of practitioners. The aim of the study is to explore around the topic and to draw conclusions based upon the data collected. Your participation in this research is therefore invaluable towards the creation of my final PhD thesis.

PARTICIPATION IN THIS RESEARCH WILL INVOLVE:

If you agree to take part in this research, you will be invited to participate in an interview which will give you the opportunity to give your thoughts on the project and you will be specifically asked about your views on replication within peace education projects. These interviews will be recorded in writing and through audio recording by Alun DeWinter. This will be used to assist in the writing of the final PhD thesis. You may be asked a small number of follow-up questions after the interview, which will take the form of email communication.

You will remain anonymous for the purposes of transcription, quotations and the writing of the PhD. Please note however, your interview may still be identifiable from the information about the project(s) you are attached to, so the extent of the anonymity may be limited (IE people familiar with your particular project may be able to deduce your identity or organisation).

BENEFITS TO THE PARTICIPANT OF PARTICIPATION:

The ultimate aim of the research is to gauge the role of replication within peace education projects. Your participation will contribute to original research in the academic area of peace and reconciliation studies and could serve to benefit future projects.

If you have any questions or queries Alun DeWinter will be happy to answer them.

If you have any questions about your rights as a participant or feel you have been placed at risk you can contact Alun DeWinter on 024 7765 9208 or aa2567@coventry.ac.uk

A copy of this sheet must be kept by participants for future reference

Appendix 3:

Alun DeWinter – PhD Research.

Informed Consent Form

I am investigating the views on replication within peace education projects and donor-practitioner relationships as part of my PhD. You will be invited to talk about your views and experiences during an interview that will be aurally recorded. Please initial the following boxes to show that you have understood the nature of the research being undertaken. Should you have any queries at any time, please do not hesitate to ask. Completed forms will be kept securely and confidentially.

	Please initial
1. I confirm that I have read and understood the participant information sheet for this study and have had the opportunity to ask questions.	☐
2. I understand that my participation is voluntary and that I am free to withdraw at anytime without giving a reason.	☐
3. I understand that this conversation will be recorded and that this is solely for the purposes of ensuring accuracy of any transcription and/or quotations.	☐
4. I understand that any written or recorded data will be kept securely until the PhD thesis has been concluded, whereupon any recordings will be destroyed.	☐
5. I understand that I also have the right to change my mind about participating in the study for a short period after the study has concluded. (Please let Alun DeWinter know by 31st July 2017).	☐
6. I understand that data from this PhD may be published in academic papers, articles, journals or any other form of academic publication.	☐
7. I agree to quotations being used as part of the final PhD thesis and related academic outputs. I expect any of my quotations to be anonymised and I understand that my name to be attributed to any quotations used.	☐
8. I agree to take part in this interview	☐

Participant Name:…… **Participant Signature:** .....

Date: .....

Researcher Name: Alun DeWinter **Researcher Signature**: .....

Date: .....

Appendix 4

Semi Structured Interview – Donor Version

Introduction

Thank you for accepting to take part in this research project and for granting me the opportunity to carry out the interview, which should last no longer than 1 hour. Project information sheet to be given to participant if they have not already received it.

Background and Interview Purpose

Go through the project information sheet and explain the basic purpose of the PhD. Explain that the aim of the interview is to capture information relating to the replication of peace education projects. Reinforce that it is exploratory and that the aim is to understand replication as a donor requirement.

Ethics

Reinforce that the session will be recorded and that notes will be taken. Informed consent form to be given to participant and signed before the interview takes place. Reinforce that the participant can stop the interview at any time and can withdraw from the study as highlighted in the consent form.

Preliminary Question:

Do you have any questions for me before the interview commences?

Start of interview

Question 1

What general requirements or elements do you look for when you are considering which projects to fund?

Probe: Let the interviewee explain different elements, without interruption. If they do not mention replication at this point, it is not necessary to push as this will be asked later in the interview.

Question 2

When considering projects, does it matter whether they are class-room based or 'in the field'?

Probe: Why is this case? Is it methodological or practical?

Prompt: Explain that literature is split in terms of education for peace and education about peace – does this affect their decision making process? Does it even factor into their thinking/decision making?

Question 3

In your own words, what does replication/the notion of replicability mean to you?

Probe: The donor should explain what they understand replication to be, in relation to projects. If they talk about replication in general terms, guide the question back to projects.

Prompt: Explain that donors often state a requirement for replication, but this is rarely quantified. Ask them what they would expect off project delivery teams in relation to replication.

Question 4

Would you consider the ability to replicate a project as important?

Probe: Why is this case? (Interrogate beyond an answer of yes/no)

Prompt: What are your views on making a project that is replicated? Should a project me specifically designed for one situation, or should it be made so it can be rolled out across regions?

Question 5

What would you like to see from project delivery teams in terms of replication?

Probe: Ask what specific elements they would like to see replicated in projects. In particular, ask what would happen if a project is tackling a specific issue/is tailored for a specific purpose.

Prompt: If a practitioner asked you to clarify what elements of replication they need to build into a project, what would you tell them?

Question 6

Can you give any examples of projects that have been replicated as part of your funding?

Probe: Try to encourage interviewee to give at least one example, being as specific as possible

Question 7

How would you deal with a project that could not be easily replicated?

Probe: Would the donor reject an application from a highly context-specific project?

Question 8

How would you deal with a project that has not factored in a replication requirement?

Probe: Would this be a serious oversight or would you be more concerned that the project is meeting its immediate goals?

Prompt: Would the donor/funding organisation issue sanctions, or would they overlook this?

Final Question:

Thank you for taking the time to be part of the interview. Do you have any questions for me before we conclude?

Please note that this version of the questionnaire was not ultimately used for the final version of the PHD, but was developed for use during an earlier stage of the research.

Appendix 5

Semi Structured Interview – Practitioner Version

Introduction

Thank you for accepting to take part in this research project and for granting me the opportunity to carry out the interview, which should last no longer than 45 minutes. Project information sheet to be given to participant if they have not already received it.

Background and Interview Purpose

Go through the project information sheet and explain the basic purpose of the PhD. Explain that the aim of the interview is to capture information relating to the replication of peace education projects. Reinforce that it is exploratory and that the aim is to understand replication as a donor requirement; it is not to criticise practices.

Ethics

Reinforce that the session will be recorded and that notes will be taken. Informed consent form to be given to participant and signed before the interview takes place. Reinforce that the participant can stop the interview at any time and can withdraw from the study as highlighted in the consent form. Reinforce that the consent forms will remain securely stored and that their signatures/names will not be revealed as part of the final thesis submission.

Pre-start Question:

Do you have any questions for me before the interview commences?

Start of interview

Question 1

Can you tell me a little more about your work and what Peace Education means to you?

Probe: Let the interviewee explain their experiences. If they are unfamiliar with the term ‘Peace Education’, give a basic definition within the context of the PhD.

Question 2

What general requirements or elements do you expect donors to be looking for when you are applying for funding?

Probe: Let the interviewee explain different elements, without interruption. If they do not mention replication at this point, it is not necessary to push as this will be asked later in the interview.

Question 3

When delivering projects, does it matter whether or not they are class-room based or ‘in the field’?

Probe: Why is this case? Is it methodological or practical?

Prompt: Explain that literature is split in terms of education for peace and education about peace – does this affect their decision making process? Does it even factor into their thinking/decision making?

Question 4

In your own words, what does replication/the notion of replicability mean to you?

Probe: The practitioner should explain what they understand replication to be, in relation to projects. If they talk about replication in general terms, guide the question back to projects.

Prompt: Explain that donors often state a requirement for replication, but this is rarely quantified. Ask them what they would expect off project delivery teams in relation to replication.

Question 5

Would you consider the ability to replicate a project as important?

Probe: Try to guide the interviewee to explain why – go beyond a yes/no answer.

Prompt: If they do not fully understand, explain that the replication could be anything from a direct duplication to an adaption for use in different environments.

Question 6

How would you deal with a project that needs to be tailored/is context specific and the donor expects replicability?

Probe: Has this ever happened? Could they go into more detail?

Question 7

How would you deal with a project that could not be easily replicated?

Probe: Would you specifically attempt to write in replication into the project design, or would the focus be on delivering the project at hand first?

Question 8

How would you deal with a donor who is insistent on having elements such as replication that were difficult to achieve ?

Probe: If this has ever happened, how was it dealt with?

Question 9

Can you give any examples of projects that you have specifically replicated or have delivered with a view to be replicated?

Probe: Try to guide the interviewee to explain – go beyond a yes/no answer.

Question 10

Do you ever get involved with academic research or academia in general?

Probe: Try to guide the interviewee to explain – go beyond a yes/no answer.

Prompt: This might not be undertaking the research directly, but perhaps being involved in data collection or presenting at conferences.

Final Question:

Thank you for taking the time to be part of the interview. Do you have any questions for me before we conclude?

End of Interview

Thank the interviewee for their time and reinforce that they can contact me in the future with any queries or to withdraw their interview. Reinforce the timescales surrounding the PhD and intended submission period in 2018. Do a final check that they are happy and are still okay with the ethics and offer to clarify any queries that they may have.

Appendix 6

Transcriptions of Qualitative Interviews

Appendix 6a

Participant 01

Interviewer: Thank you **[name]** so much for agreeing to do this. **[Introduction and Ethics]**

Interviewer: Are you able to explain a little bit about what you do and what your experience being involved with peace education is?

P01: Yes. Sure. The first thing to say is I work for an organization called **[name]**. That organization was established in **[date]**. Very much in relation to the response to the troubles or the political violence in **[UK region A]**. Founded by a group of people in **[European Country A]** who felt that, obviously, that concerns about how, let's say violence, was being done in the name of **[the local]** people, generally, okay? It gently evolves into a practical peace-building organization to really support dialogue, resources, and networks to build peace and look at alternatives to violence in the context of **[UK Region A]**. That was the initial premise.

And peace education always had a quite big role to play within the development of the organization. Today, my role is a learning coordinator. My responsibility is not just peace education, it would also be areas like working with dialogue facilitators in that training process. Also, learning dimensions of programs in terms of documenting what we have learned and also sharing that learning with individuals, communities, and other organizations. But we work with schools, and we work with universities.

For us, peace education really is about that notion of giving people some exposure to practical realities and what we think works to support peace building and reconciliation. It has a very practical dimension. But again, a lot of our work, especially this work with schools, would follow more typical, if that's right or wrong word, approaches to peace education.

Interviewer: In terms of what you do in the project that you deliver, are they mainly classroom based or you do any more practical in the field and inverted commas type activity?

P01: No. Actually, very little of what we do is classroom based. To some extent, that's one of the principles of our work, is that we like introspection, in the case of schools, but also universities. We like to work with the participants outside the confines of institutional arrangements around education. That often means that the programs take place at our centre.

The actual centre, **[name],** is actually quite important to our process because the place itself is a place that has, perhaps, provides some metaphors for peace building. Because it was originally a **[name of history of centre]**. All of that, before it became a peace centre. The actual story there is one of transformation. That's something that we like to share with people and only becomes understandable when you're in the location.

But also, because we like to work in a circle format and we like to have, not so much control, but we like to have inputs to how we make the physical arrangements in the room. And also we're taking students outside the room because that's important as well. We work in the environment and in the outdoors as well as indoors.

Interviewer: And would you say then the reason you do less classroom based is both methodological and practical then?

P01: Yes. Very, very much so. An important thing for us always has been that while we do work with teachers, we don't work with the teachers and the students at the same time. If we have a class group coming, we would prefer that the teacher, the regular teachers, are not part of that process. Because it allows the students to express themselves in whatever way they need to. We are happy to work with that. Whereas if the teacher's in the room, there's different things going on. That sometime, they could be helpful, but they could also be harmful to the process. That's an important thing for us. We do occasionally go into schools to give a talk but it's not central to what we do.

Interviewer: In terms of how you deliver the projects, do you access funding from donors or you're self-funded or?

P01: No. We access funding from wherever we can get it, but we would have a certain amount of funding from the **[European Country A]** government through the reconciliation fund. We have had in the past, private donors, but also **[European Donor]** peace funding, which is on its last legs but it's still there, and especially in relation to **[UK Region A]** and border counties all over across the world

Interviewer: If you are applying for funding to say, a donor, may it be a public or private, is there anything that you would expect them to ask of you when delivering a project? Are there themes that you generally expect to come up? Whether it be something like sustainability, or applicability, or anything like that.

P01: Sure. The first thing I would say, the donors, sometimes it would work both ways, sometimes, there may, in the past, have been people who would willingly have given us money but we wouldn't necessarily be comfortable with their money. The other side of it is, yes, in terms of a donor, their requirements might be that they see what we do to be part of something else. In terms of follow-up

and sustainability, which sometimes we're in a position to deliver, sometimes we're not.

But the way we like to do this is that if we try to develop relation-- a lot of our work is about developing relationships. We, for working with the school, for example, the work is as much about developing a relationship with that school as it is with a group of students. We recognized the students work within the context of the school and the formal education system. We have to work. Sometimes, we are meeting some of the needs of the formal education system. For example, the religion syllabus for example.

Those things can be helpful to donors sometimes. In practice, funding peace education as a separate area is now very, very difficult and it tends to be something that we do as part of something else. If you understand what I mean. For example, **[European Country A]** government, Department of Education, don't fund us to do peace education because their argument is that education takes place in schools.

And also, there might be requirements around evidence in the results of previous work, measuring change and all that sort of stuff which is very, very difficult, as you know, when you're sometimes working with students on a quite short-term basis. So actually be able to evidence that perspectives or attitudes have changed is very, very difficult. Sometimes quite brief interactions. But if you're able to work with students over a period of time, you can allow them to say what difference it's made. I think, sometimes, that is useful for funders.

Interviewer: One of the areas I'm looking at in particular with my Ph.D. is the area of replicating projects, is there something that factors into what you do at all? Do you replicate projects or do you generally tailor them to the situation?

P01: At a certain level, we feel a necessity to replicate in what we have learned that works. However, we very rarely just pull down something and do it in exactly the same way. It's very important for us that people have a sense, the people we're working with, have some sense of shaping the process. That means that, very often, it's not the same choice. However, we do sometimes have to cover standard curricular items but we don't necessarily, in terms of methodology or how we do that, we might not do it in the same way.

Interviewer: Sure.

P01: And in some cases, certain groups feel certain items are more important than others. But I mean there are certain core things that we would feel are very important, are very standard. For example, one of the things we would tend to work with in terms of group, and certainly a group that we're going to be working with for a while, would be things like developing an agreement with the group

about how we will work. That would be-- it's different for every group but it's a standard item in our work.

There are a number of items. Also the approaches of the notion of working in a circle, the notion of trying to get voice from everybody in the room, these are for instance. I would say the standard things tend to be more methodology than content. And content can vary quite a lot.

Interviewer: In terms of your relationship then with donors, have you ever had a clash with them at all? Has there anything that's been required or been asked that's been difficult to deliver or unrealistic to deliver?

P01: Yes. I mean, of course, there's always things. I mean, sometimes, a donor may want someone in the room as an observer. On occasions, we've had that issue which is actually very difficult because if you have someone in the corner taking notes, it doesn't work that well. However, if you have someone coming in and the participants are aware who that person is and the participants can speak honestly to that person, I don't think there's any harm in that. I mean I think to have a positive relationship with donors, you have to be very open, and it's not that we have anything to hide, it's just that we required them to be out front in terms of why they are in the room as well. Yes?

Interviewer: Yes.

P01: What we can't have is this thing of the person in the corner taking notes or whatever or people just coming into the room unannounced. Those are areas that we would have had occasionally had to have some issues with. However having someone in on a scheduled basis for a particular reason is fine. In fact, sometimes we would say that that's beneficial for their work and it allows exposure for that work as well. But definitely not this thing of just people coming in the door, I mean, that has been a problem.

It would suck with some founders who feel entitled to do that, sometimes entitled to do that and it can be disruptive and people don't know what's going on or what the purpose of it is.

Interviewer: Sure.

P01: It can be problematic.

Interviewer: Yes. You also mentioned earlier about impact as well whereas you called such a relationship building, but do you find sometimes that donors have different expectations about impact and measuring it than what's realistic to achieve?

P01: Yes, of course. And sometimes, some of them are very unrealistic. We, as much as possible, I suppose, the funders who have supported this over a longer

time have certain level of confidence in what we do but still, we would see the notion of relationship with a funder is very important. That you can actually talk about things and you could say to them, "Certain ways you require us to present information won't actually have any value because it's really about ticking a box rather than showing what's really going on."

So sometimes we would use things like participants, written testimonies, or comments on the work of what difference it made to them as being valuable rather-- the thing about ticking boxes and meeting requirements at that level when the outcomes are imposed is sometimes, I think, very-- people know that it's a game and they know that people can play that game if they need to, but it's not really what the work should be about.

Especially if you're talking about peace education or peacebuilding training, work even. It has an element of skills in some of our work, so that is about people being able to demonstrate that they can do things. But it is also about a process that takes place over time. If possible, we like to be able to have some pre-course information and then be able to provide something afterwards.

But we, in terms of evaluating attitude change, we still think that this is a complex process and often we may not have time to work with the participants at a level that really allows us to say we've seen huge attitude changes. We have to be honest a bit, this kind of work. Especially if it's you're working with a group once or something like this as I mentioned. You have to be honest and map that what's going to happen it's going to be quite limited.

But we have this concept and we have a lot of evidence of the notion that a visit to **[our centre]** can have an impact on people's lives because we see so many people coming back here, let's say as teachers or in other professions, whose first introduction to this work was coming here as a school. And it was a one-off event, they might have stayed overnight, but it did have some impact that stayed with them.

And sometimes, that's a bit intangible, it's quite hard to say exactly what they experienced. What it was that made a difference. But let's say 20 years later, they still remember something of it. You know what I mean? These are part of the way that this work resounds, I think, over time.

Interviewer: Yes. And I guess the nature of your projects are specific to the region, I guess, would you have envisioned your projects or your approach as being used elsewhere? Maybe across the UK or anywhere else in the world at all, would you say specific?

P01: Yes. I mean, we have had- we've done a significant amount of international work. Now for the last couple years I mean, finance hasn't-- one of the fundamentals or the basis of the work, our international work, is a better

perception that something had changed in **[European Country A]** or **[UK Region A]** and that that was something to be learned from that. Now, we would never have marketed that as such, but we would have responded to people who felt-- who, first of all, who would like to come here and we would have worked with them and then also spent time in different parts of the world working with different groups.

Principally, those areas were in the **[Middle East]** and in the **[Caribbean]**. We were, for example, part of our work in **[Middle East]** was about developing modules that went into universities around understanding peace building. I think our work has had some international residence. Not huge, but I think it's very much in the way of how we present our own learning in international context, and we definitely think that **[UK Region A]** has something to offer.

Interviewer: Absolutely.

P01: As it has in the current conversation by radicalization which tends to be in the European context or which tends to be focused on issues of Islamic radicalization. Whereas, we've learned quite a lot around that our **[name]** process works in an **[UK Region A]** context that we think can be useful.

Interviewer: Yes and I guess it's linked back.

P01: That's quite a lot of stuff.

Interviewer: No that's good. I guess that ties back to what you were saying earlier about actually it's the methodology that's shareable and replicable. Yes, that's fantastic. My last question is actually based on something a little bit different and that's where does, in terms of what you do, does the academia behind peace and peace education and Peace Studies factor into what you do at all? And if so, how?

P01: Yes. I mean, as I mentioned at the beginning, we see ourselves as a practical peacebuilding organization, but that doesn't mean that we're not close to academic inputs. Of course, we're informed by academic insights around education, peace education, and if we weren't, we wouldn't be, I think we wouldn't be able to offer the kind of programs that we need to. So, of course, we are and also in terms of pedagogy or the academic side of that, that’s also very important, that we have some principles around understanding how learning works, what learning processes are about and that also that we are abreast with some of the academic discourse around peace building.

For example, a conference like where I met you, that is very important for us to inform ourselves about what’s going on out there and what’s going on in universities. As I mentioned to you before, we work a good bit with, for example, universities because we think we have something to offer the academic side.

Interviewer: Yes.

P01: It's not a case of-- I think both need to be aware of and informed and influenced by each other. We tend to probably have a little bit of a chip on our shoulder in terms of the fact that practical peacebuilding is often misunderstood in academic circles and sometimes people think that the peace work is essentially an academic process and we would think otherwise. We certainly value academic rigor and study and also the educational side because there are developments and new understandings around education coming through all the time which we need to be aware of.

Interviewer: Brilliant. Thank you, that's actually covered everything I had to ask, so that's fantastic. Thank you so much for your time.

P01: Of course.

Interviewer: Before we finish here, is there anything you would like to ask me, either in relation to my study or the interview we've just conducted?

P01: I hope that was useful to you?

Interviewer: It was, thank you, yes and that was really good.

P01: Yes, and thanks.

Interviewer: [Final ethics roundup and goodbye]

Appendix 6b

Participant 02

Interviewer: Hello there, thank you for doing this. **[Introduction and Ethics]**

P02: No problem at all.

Interviewer: I know you are needing to get on afterwards, so let's start. Could you explain a little about who you are and what you do?

P02: Yes. I'm the Chief Executive of **[organisation]**. I've got a peace building background in terms of project management. I have managed lots of other projects but not always with proper peace building backgrounds. I manage projects started by **[Major UK Donors]** and **[Major European Donors].** Some are in post conflict context, but they're not necessarily all to do with peace building, but could usually include what you would call peace education.

Interviewer: Could you explain a little more about how you deal with projects and how do you deal then with the outputs, especially if they need to be replicated elsewhere?

P02: You've seen the vision from the website, that we work through local partners. You've seen that we are trying to work to bring about peace and justice. Mainly the way we work is through building the capacity of local partners but also building the capacity of individual bridge builders and also bridge building institutions. There's a lot of academia associated with bridge building and often the academia doesn't have a link to the actual practice on the ground. So we also do work with academia, undergraduates and masters students with some training on practical tools so that you can go from policy to practice.

Interviewer: Absolutely.

P02: We also do some mediation workshops. We've just done a mediation workshop with **[organisation]** and we do 4-5 days of that working on education and practical tools. We also do training courses in that same area and then we have some projects with grassroots locals. We've currently got two projects where it's training with **[Middle Eastern]** activists and that is a delight. We bring the activists out of **[Middle Eastern Country]** and we use their knowledge to do some training workshops in somewhere like **[Eastern Europe]**.

Interviewer: Okay.

P02: And we've also got a project in **[Middle Eastern Country]** which is on the website, which is a peace building project and we're mainly involved with project management. And also on the peace building side, we are developing peace

though education, trying to develop dialogue between three different tribes. Working with politicians to look at differences and also how if they are working together instead of working against each other they should be able to get the same or better results than if they don't cooperate. So those are the main areas. We also do a little bit of advocacy through Twitter and Facebook.

Interviewer: That's really interesting as part of my literature review might indicate what can be construed as an academic disconnect between the theory and the study of these things and the actual practice. That's actually really interesting to hear you say that you perceive that there actually is a gap between the academic side of things and the actual delivery of projects.

P02: Yes. What I should say is we do some consultancy too. So we win consultancy contracts so we have done consultancy like **[name]** and have worked on conciliation resources. We're doing some work with **[company]** at the moment, they're another agency but we're doing some of the peace building side for them. It's a project down in **[African Country].** It's three or four different courses in training, consultancy and projects as well that we do in all.

Interviewer: On that theme, when you are dealing with this training and also the more practical project delivery, for your organization, does it really matter if it's classroom based or in the field? In terms of operation, I suppose they are quite different things, but from your perspective how would you see the differences in classroom based training compared to in the field projects?

P02: In the classroom based training a lot of things are hypothetical, though in the field they're real situations. If you set yourself up in a classroom situation, you've got a group of people who learn about how to do things in the field for the future. So in the classroom you could have a field practitioners who bring their own situation to teach and bring their own examples but then you'll have participants who maybe have to use a hypothetical example without a real life example. The content has to be something that they're familiar with but that they actually don't work on it in a practical sense. See what I mean?

Interviewer: Yes, absolutely.

P02: So, it depends on what you are doing and what you want to achieve. We are currently delivering something in **[African Country].** We're working with local leaders, but a number of population groups as well. They're being trained and educated through two day workshops. For the two day workshops, they'll be in a classroom, but this progresses to a real field situation.

Interviewer: Yes, so it is like a hybrid.

P02: Yes. They'll use the workshop and go away and hopefully think about that field situation differently and use what they have learned to transfer that into the field, so it really is a bit of a hybrid between the two.

Interviewer: Thank you, I asked as there appears to be a bit of a divide in opinions of whether or not classroom based education are as valuable as in the field ones. There is a lot of debate about the merits of both or one over the other, relating mainly to the concepts of active and passive learning. Again, is very interesting to hear sort of what you're saying about that.

P02: I thought it might be of relevance to your research.

Interviewer: Yes. There might well be a differentiation between education about peace and education for peace, and I think, from what you're highlighting earlier, as well, when it's in the field you're doing something more practical to have a practical output as opposed just learning about a peace, and I think that's why a lot of literature is drawing from that actually sitting people at the end of the classroom is not always helpful, it's making sure it's taking to have practical outputs, that is why I doesn't just stay in sort of the academic role and it is not just learning for the sake of learning, it's learning for the sake of actually doing afterwards.

P02: Yes, yes. Well I think as well what we do is about practical tool, it's not theoretical about things they support about practical tools and so people learn to - action plotting for their own situation in the courses and in the workshops and they learn about how using tools to look inside the root causes of conflict, and again they sometimes do that in their own context and they will look at who know as an actor analysis and things like who the actors are in their conflict. So they can go away and do that, and we know when we can't say -- we've been told that in a falling out from somewhere we did a few years ago in **[Middle Eastern Country]**, we've had some feedback that there's been say, for example, those tools are being used to educate, say, children, in educational structures and it's up to about 12,000 children. But that's one of another areas where you talk about replication is that demonstrating impact is a real difficulty.

Interviewer: Yes.

P02: I have worked in livelihood projects where you the time like for impact still is difficult between implementation and impact is difficult where, you know, there's a timeline, where the time line get in Peace building or is much younger.

Interviewer: Yes.

P02: There will be years, and also it's the timeline with advocacy as well, is you trying to get something changed, it takes years and years sometimes to try to get a piece of legislation changed in a country or something like that. It takes a long long time. Donors often don't fully appreciate that. In a way, they're not allowed to because of the nature of donor funding and they've got their own accountability. They don't necessarily want to consider long term impact as it’s not always tangible. And comes at a cost.

Interviewer: Yes, absolutely. And do you often find that the donors want these sort of tangible, quantitative outputs? When you're applying for funding is this often something you see from funders saying that they want replicable outputs that want a project that can be used again and again?

P02: Projects that can be used again and again is… I think it's a dangerous area in terms of context. Because every context is so, so different. I think you can say that that the tools that we use for the project are tried and trusted, so you would might use a similar methodology, but not necessarily a whole replication of a project. We could not justify attempting that.

Interviewer: Yes.

P02: Where donors do push for replication, well, we'll do a how-to document based on the learning of a project – a manual. We wouldn't just keep delivering the same things over and over and hope for a positive result.

Interviewer: Yes.

P02: So you're kind of taking what you think is good practice in a project to be replicated in other projects but it's not like using blueprints, that's not a particularly good idea.

Interviewer: Do you ever find that donors have it asked for this in the past at all or they are generally aware that this is what happens?

P02: I'm wouldn't say that donors will always push for things to be replicated. In my experience in donor funding is they are looking not necessarily out for a project to be wholly replicable, but they are looking more for sustainability and how you're going to promote your practice to all the people in the field, to ensure it reaches widely.

Interviewer: Yes.

P02: They are not necessarily saying ,"We want you to come up with something that's replicable elsewhere,". It's more what they are really keen on is that you've got a track record, that you can show that you delivered similar projects in the past, that your local partners got the capacity to deliver the project and also that you've got a very strong evidence of needs and a strong needs analysis.

Interviewer: Yes.

P02: And that the activities and methodology you're using is relevant to the context of your project.

Interviewer: Yes.

P02: Although, we are working with a foundation and they trying to develop a replicable model for their projects. In a sense they're trying to use a live blueprint that they draw their approach from to deliver work.

Interviewer: Yes.

P02: And they are using a local partner to deliver that, and they're struggling because a set blueprint does not take into the specifics of the local content. They're struggling to operate because, to an extent, they are trying to impose a blueprint instead of looking at the local context and see what would work, that's have been a bit of an issue.

Interviewer: That kind of makes sense again from what I've understood from background work and the limited experience I have had in delivering projects myself, so yes, again, that's interesting to hear.

P02: Our approach is very about grassroots development and development practitioners should learn from communities and the people themselves what works and not impose solutions. You need to factor in something which my old lecturer at university calls the emotion. The emotion where you'd find some time in your community and you understand what makes people tick, before attempting any form of intervention.

Interviewer: Yes, I have heard of this model.

P02: Development as freedom.

Interviewer: Yes

P02: So that might be relevant in terms of blueprints and replicability. Again, it's about empowering local people. Again that's what we do. In a sense, we are trying to empower people to get their own solutions to their own situations. With peace building in some ways, what we are finding as well is that people are say -- once you build the capacity of people at the grass-root level, where they're saying you need to look at the higher levels because that's where the power is. So, you might say well you also need to look at capacity building with mid-level politicians or for an area or with mid-level district politicians and regional politicians depending on the project. You need to link to those. In a sense, it's kind of looking at those levels that could be seen as good practice so you might say that should be replicable in a project level.

Interviewer: No. There have been a few cases in these things I've managed to glean from the UN website where they do discuss explicitly about replication. But sometimes yes, it does tend to be a little bit more sort of in the background and there's been a few cases where I have seen that sometimes they're sort of are angling perhaps towards something they can be, so perhaps not quite as far as a blueprint but something where they've got like a pattern or a baseline of

something where they can sort of use it to deliver projects repeatedly. Which again is sort of where a little bit of this has come from. Though again, this is really interesting what you've been generally saying about how your approach and your experience over years.

P02: I suppose some of this information is held with donors... they might not be willing to be open about this information in all cases though. They're also notoriously busy to get hold of.

Interviewer: In your experience, do you find that different donors require very different things or are there similar things you find are common across donors?

P02: We are in the peace building business, it's quite diverse. What I've found within peace building that there's not necessarily many big donors out there that you can do big donor budget projects with, specifically on peace building really. Unless you maybe get some kind of contract with a foreign commonwealth office where it seems that you -- I'm not and they can sort of can decide that they like you and they say okay can you do something for a certain country. It seems that could work. What I think is that the way the donors look maybe at replicability is in their calls for proposals. In their criteria, they use learning from previous projects as a way to deliver other projects. But money is tight right now. **[Major UK donor],** have projects on hold at the moment, in some ways, they're reviewing their programs to see where to go next. So **[Major UK donor]** closed its program, so it's reviewing what they want to do in the next program and I would assume that they will review where they think things have worked, where they're not working, where they want to target. So that will be reflected in the next program. Their last program wasn't very good as far as I can see from what they were asking for, it was very confusing and had unclear outputs. But to give an example, one of the projects we're are working and partnering in **[Africa]** that works for an organisation dealing with poverty and education. It's only a small organisation, we had something like four or five comic relief projects in a row with the same partner, one after the other. They didn't really ask for replicability, but what we built on in a sense was their learning from each project and carrying it over to the next stage. We would try to add in say conflict sensitivity to a livelihoods project and then we added in revolving themes into a project that had been there before. We added in apprenticeship scheme into our project so it was more of a process of development of a model then we did do a sort of how to document which was how to replicate that project which we got from the Commonwealth. We put our own budget into the project. So they'll ask you, sometimes they will, say so many questions whether you like an application is how are you going to promote good practice and I've gone over that one before. They'll ask you, it might be a bit of like an in-country conference or something. You put it on the website and that's really, it's a little bit of … it's sort of a bit of a game really, because you can't -- so many how to documents and so many people -- In a way there's a lot of NGOs with so many important

things on their websites, so I'd say it's hard to keep track of what is really necessary.

Interviewer: Yes. NGOs have to be quite diverse. I think that actually covers everything I wanted to talk to you about. So that's really, really useful, thank you so much.

P02: Okay, that's all right.

Interviewer: Again, thank you so much for your time, that was really useful.

P02: Okay, take care and if you need anything else, let me know.

Interviewer: Brilliant, thank you so much. Thank you for your time. **[Final ethics roundup and goodbye**

Appendix 6c

Participant 03

Interviewer: Hi there. **[Introduction and Ethics]** Are you happy to start? Do you have any questions?

P03: Sure. Perhaps you can tell me a bit more about what you've got planned and the research.

Interviewer: Yes, absolutely. Just as a bit of a background, I started my undergraduate study doing international relations and politics. My masters was then in peace and reconciliation studies and then I decided to take this onto PhD level. Part of what I was looking at a part of my master's thesis related to education about peace, education for peace, but the topic did not easily allow me to include this in the final piece. This cut content, so to speak, was what really sparked what I was hoping then to do with the PhD.

In one aspect, the research is looking at the relationship between types of peace activity and especially it really highlights a real differentiation between classroom-based type peace education and then in the field peace education, is very differing views than what's the merits are of both or whether or not a combined approach should be taken. But then also that kind of linked into the wider part of the research, which was actually to do with replication.

The PhD is also looking at the relationships, I guess between donor and funder and how they deal with requirements such as replication. It's very exploratory PhD and so far the data has been interesting.

P03: Sure.

Interviewer: I'm in the data collection stage of the PhD so I'm just trying to find out as much as possible, I'm being as open as possible, trying to speak to as many people as possible, just seeing if there's any themes in the feedback I'm getting.

P03: Okay. And the practitioners and the other interviews have they been mostly with UK-based?

Interviewer: As it happens my data collection has focussed on people who are usually UK citizens but have delivered projects overseas or have worked extensively overseas, with the aid of donor funding.

P03: Okay. Well, I personally do not regard myself as a peace education specialist at all. Our work primarily is supporting the work of other people to deliver peace education programs, but I will offer my perspective as you may still actually consider me to be within the area of peacebuilding as part of the research.

Interviewer: If you don't mind continuing with the questions, you've mentioned that you're not necessarily a peace education specialist or practitioner, do you mind just going through what it is you do as part of **[organization]**?

P03: Sure. **[organization]**… we might be a little bit different in this respect is we haven't kind of say developed a grand peace building model that we want to implement in different countries. Talking in terms of peace education, we haven't developed what we would view as a curriculum for how to do peace education that we would then want to export.

Instead our model is based on the idea that in any conflict, situation it will be local people doing something to resolve the conflict, and those tend to be groups that don't get enough recognition or support and we're set up to try and offer them support which might be funding support and a big part of our work is funding support and then also kind of technical support to different aspects of the work.

Perhaps their financial systems or monitoring and evaluation. Their publicity, different types of things like that that we then offer support. And so what that means is that often times groups will be involved in something which something you could call peace education. I mean peace education is pretty broad.

Interviewer: It can indeed be very broad.

P03: As it is such a broad area, so quite often the work they do will cover those topics and we'll be supporting peace education work, but we're not as I say a peace education organization. We did previously run a UK-based program, called **[name]** and it had a kind of curriculum, for want of a better word.

We did have a course, they did kind of have a course on conflict resolution skills and we did work to adapt that for **[Asian Country a]**, we did some work with the British Consul to work with local groups in **[Asian Country a]** in terms of providing training on conflict resolution skills for young people in the **[Asian Country a]** context and I was involved in that work. We have done some work which you might regard as peace education but more typically for us it's about-- existing organizations you might have a peace education program and us trying to come in and find out, "Well look how can we-- what is the support that you need in order to-- for your work to have a greater impact?"

And sometimes that can be on the peace building side of it, but often times it's more on the other supports that they need to be a successful organization. If

you think of, let's say a group doing reconciliation and peace building activities in **[Asian Country b]**, we might have some input on their content but realistically we would view them as a people who know the **[Asian Country b]** context and know what content, know what material is appropriate and they do an absolutely fantastic job with developing materials for their young people to use.

And they work with religious leaders and they develop materials highly context specific and really rich for the **[Asian Country b]** context, but where we can provide support is maybe in some of the other areas of the work, obviously funding but then also providing some capacity support on their financial systems, their HR systems. There are devising of proposals and they work at a more strategic level, but not so much on the content of the peace education work they would do.

Interviewer: Okay, thanks. You mentioned one of the big areas then that you deal with is funding. Is there anything specifically you look for when dealing with bids and funding?

P03: I think what we would be looking for is what is the peace project's impact of their work? And not necessarily immediately, but both what the track record is, and also what the potential would be for impacting the future. So it's this work that has the potential to scale and to have an impact on a larger number of people. Our typical approach has been to work with locally lead organizations but also typically groups who maybe a little bit earlier in their development, or not groups that would attract multimillion dollar funding. Not the very large organizations. Instead we will be trying to find the groups who already have an impact with our support and with relatively small amounts of funding, could have a lot more impact. So what we see if we come on board as supporters then we can really help push them to a higher level in terms of their work and their impact. In that sense, in terms of peace education, we would certainly see the value of peace education programs, and more groups will present a really good theory of change about what that work is doing or could do, then we could look to support it. But sometimes it might be a different type of work.

Sometimes it might be directly to do with peace education, sometimes it might be a different type of peace related work. So one thing to mention as well is that we try not to work with the mentality of, "Okay, let's support a peace education project here, or a re-integration project there." Instead, what we're trying to do is work in partnership with local organizations, and that typically means a slightly longer term approach, not just saying**, "**Here's our services for one year to do this set of activities." and that means that some of our partners might focus on activities in one area, but then start-- that might shift or they might add other programs, so we might be supporting a couple of different programs of that organization.

Interviewer: And I guess, just to lead on from that, does it really matter what type of project partners are running? Does it matter if their preference gets active in the field or classroom based, or is it just anything that benefits the local community?

P03: It would be all about the benefit, that's the thing we'll be looking to see, but we wouldn't start from a position that we would rule out certain types of programs, if you see what I mean? It's not like we would be saying, "Okay, we will never support classroom-based activities." But I suppose what we'll be saying is, "How can you show that those activities are going to have an impact? What happens after the activities?" So we're not really going to be-- we're not going to be interested in not knowing, has this specific learning of the curriculum being absorbed, but why does that matter, what impact does that have?

Interviewer: Yes. And how do you measure impact?

P03: That's a very difficult question. With difficulty. I think it is the most difficult thing. Obviously what we would try and do is think both in terms of attitudinal change and then also behavioural change. In programs that you call peace education, it is difficult because it requires the partners to look at the impact immediately. And so they can do surveys that people would maybe track their-- to take an example from our **[Asian Country a]** partner who do workshops, they will take surveys before and after which show, let's say for example, the attitude of participants towards women participating in the political process, which is one of the things that we're working on.

Another big question is how do attitudes shift before and after? But then beyond that is looking at those same people who young people that you work with or train, what's the impact yearly? How many of them are still involved in activities? Are there any then case studies where you can see that the-- where you can try and attribute a change in their lives to the work that you did? It is such a tricky question. Certainly those kind of behavioural changes are-- they're hard to pin down, and you can certainly never just say, in a very simple way, "That happened because of that." That’s too reductive.

Think about a programme that targets young people-- young people have many, many factors influencing their lives, and the programs of our partners will be just one of them. But at the same time they still can try and speak to those people, go back to them after a period of time. Perhaps do focus group discussions, perhaps take some case studies. And try and generate what evidence they can to see if the programs have had an impact beyond just at the end of the lesson whether someone remembers, or just had their attitude change in a particular topic.

Interviewer: Yes. In terms of your targets, do you ever place emphasis on things like X amount of people involved, or a number a number of schools built

et cetera, do you have numerical targets on anything? Or is it more just about reaching out to as many people as possible?

P03: Well we would always want to know the numbers involved, the donors will always want that. So if a partner is planning a program and it costs X amount of money, you want to know well how many people you're going to reach? And you don't then base your judgement based on what that number is, because that doesn't tell you anything about the richness or not of the engagement. But you do need to know what kind of scale the program is going to be at. So different partners have approached it in different ways. It's not like we would say, "Well look, there's a perfect number," Or "You should reach X number of people for every £100."

But at the same time, if a partner comes back with a program and the number of beneficiaries looks relatively small, and the cost look very high, then we would say, "Well look, let us understand how this program is working and the number of people it's reaching." But equally, at the other end, if they come back with a program that's going to reach thousands of people, then we would equally be saying, "Well look, hang on. What level are you really engaging with these people? Are you talking about 5,000 people who each come to a one-off event for a couple of hours?"

"And then what impact is that really going to have in the longer term? Might it be better to aim for a lower number of people but have follow-up with them and be able to support them?" But I suppose one thing to mention as well in terms of how **[our organization]** works, we ourselves do have a certain amount of funding. We raise direct funding from the public in the UK, it gives us a certain amount of money we can allocate directly. But beyond that typically from the groups we work with, we then need to go to other funders.

We then need to go to the likes of the UK government, DFID. It could be the EU. More typically it's a kind of trust foundation anywhere from a thousand pounds up to-- maybe our largest programs would receive a couple of hundred thousand pounds a year. None of them are of the kind of mega scale or the larger scale or not. The scales does vary a lot. But we need to be able to show-- we can't just say, "Okay--" We can't just say to our partner in **[Asian Country a]**, "Okay, we know you, we know your works good, we're happy to send the money because we get a chance to speak to you and see it."

We really need to be able to ensure that the programs are credible to an external audience. That's first of all to get the funding and then also, after the funding's been got, just to test like has it been effective and can we show that's been effective? Sometimes yes, sometimes no.

Interviewer: The next thing I'd like to just ask you is related to a project that could be replicated. Have you ever encountered this before? What does that replication mean to you?

P03: It's only for us I would say in terms of our own work. It is something we would be interested in as well in the sense of, if you take out **[Asian Country a]** partner I think the work they do is fantastic and we're very proud to be part of it, but at the same time they're working with a couple of hundred people in a country of 190 million people, it's enormous. They have big ambitions but they're not going to change even if they grow at a good rate over the next year few years. They're still going to be working with a tiny proportion of that population.

What we would want to know is, what ways can they find to increase their impact? So that might be through networking, it might be through increasing the size of their programs. It might also be in sharing their learning, sharing their ways of working, encouraging other groups to take on some of what they're doing and in that way increase their impact. What that would mean in terms of the idea of replication, what that would mean is we wouldn't want our partner in **[Asian Country a]** to be a monopoly or claim exclusivity on peace projects. We wouldn't want there to be room to say, "Here's our copyrighted approach, anyone who wants to do peace building in **[Asian Country a]** should follow exactly this." But It could be that they've got really useful things that they've learnt.

Interviewer: Sharing of best practice maybe?

P03: Yes exactly, exactly. We strongly believe in that with our partners, which is a form of replication, I guess. A big thing for us is importance of context. Context is subjective. It changes. The existence of **[our organisation]** is rooted on the idea that local knowledge is absolutely vital to the success of these programs. They need to be context specific. We don't believe in a kind of one size fits all approach where you can bring in some international experts who can say, "Here is what you need to do, here is a peace education program," Or "Here is how to do mobilization reintegration." We think that, that doesn't work we need to have those context specific approaches.

You need to have those people who speak the language, who have the trust in the community and so on. However, it's also very clear to us and to our partners that there's a lot to learn from what was happening in different places. One of the things that we encourage is sharing between partners. For example every couple of years we have a conference where we bring together our partners from all over the world.

We would then encourage our partners-- like I remember the last one we had last year took place in **[Africa]**. I remember vivid discussions between our

[African] partner and our **[Asian Country a]** partner about their approaches to countering violent extremism or however you want to define it. It's very clear that they had interesting things they could take from each other approaches, and that we were very much encouraged.

Interviewer: Sure. Brilliant.

P03: The idea of replication—you can imagine some other people had concerns about it. I don't know if what I've said lines up with what they're saying. There's clearly something positive about being able to spread programs over a wider area, spread what's good about them without reducing them to simple models which stand after being copied exactly. You cannot do that with such subjectivity. Context is always the key.

Interviewer: Yes. I think there is evidence of donors leading on the discussion on replication, but the purpose of this research is try and find out more about this.

P03: Yes. It certainly is the case that donor conditions and donor requirements do make things a lot more complicated, often times put in place for good reasons but in practice they can often make it a lot more difficult for anyone trying to implement the programs.

Interviewer: The other thing that's fairly unusual as well is when the word replication or replicable comes up in these things, is one of the few terms that isn't really ever fully explained. I think that introduces some elements of opacity, rather than clarity, so sometimes people saying that's all very well, but what does that mean? If you look at the donors list of glossary items, it never appears in there so it's one of those sort of unknowns.

P03: Right.

Interviewer: Which again is quite interesting with what you were explaining.

P03: I suppose in that sense from a practitioner point of view, a lack of clarity can sometimes be useful because it allows you to interpret it the way you want. It depends on what the expectation is. If we stick with the example of, our **[Asian Country a]**. If the donor said, "Look, we want this program to be replicable." You could say, "Well look, the end of the program have you made an effort to share your learning." Then that's a good effort towards replicating it, but it's that unspoken element which helps us to justify things. On the other hand you could say a stricter interpretation might be that the donor wants to see evidence that other people have actually replicated project but that's going beyond something you can directly control in your project. Sometimes the donor requirements, if they're a little light, it gives you more room to interpret them. You can, in a way, tell the donors what they want. Often times donors aren't as

clear, not everything is as clear, where there is a little bit of ambiguity it allows you to design the programs according to how you think they should be run.

Interviewer: So you place a preference in actually not having a properly defined scope, because it's up to the practitioner to justify how if replicated?

P03: I think that makes sense.

Interviewer: You mentioned the **[Asian Country a]** project, have you encountered any other projects that you might have been involved with that have been replicated at all?

P03: It's perhaps not directly in the field of say peace education, but in the case of the **[African]** project where we've got a program run by our local partner, it's working on demobilization, disarmament, de-integration of militia there, and they've developed a community based reintegration model which places more focus on militia reintegrated and involves the community in a much more broad way And, we think the evidence shows that this is a more effective way than-- a lot of money has been spent on **[African Country]** over the past decade really and a lot of it not very effectively by the international community or the local government, and we think this more community based approach has been working well. So we've been pushing to get that recognized and we've held a lot of meetings. This reintegration – I guess through peace education as you'd call it – is the approach, and we've been trying to work with other groups to start using it. So we're still working on how broadly that will be replicated but we think that there is the potential there that we can make sure that this model gets taken and used by other groups not just ourselves, and also then to find other local groups who will be capable of implementing it so we can help with that. So that would mean the projects will be implemented not directly us or our partners but other groups will be using or learning from seeing this model that the country use, or at least elements of it.

Interviewer: Thank you. Now, you've actually answered all my questions I did have listed through various conversations you've had with me. Is there anything else at all you'd like to ask me, or any further questions about what I'm doing at all?

P03: It all sounds very interesting. I'd be very keen to hear how it goes. If at any point as your research progresses and you start to formulate ideas around sharing practices, if you'd ever be interested in sharing any of them in accessible blog form, we'd be very, very pleased to share them on the site because it's a good way to make sure that all the-- in your case, say, all the interviews and thinking that you're doing just to make sure that as much as can be done as possible to make sure practitioners can access them as well.

Interviewer: Sure. That actually just reminds me of one other thing that came up as part of my research; the concept of academic disconnect. A lot of work is done in the academic circles on peace, reconciliation, so forth, some of the practitioners have mentioned that perhaps all very well but actually, sometimes it's very disconnected from reality. Is it something you've ever encountered before?

P03: I think there are-- it's definitely true that a lot of the academic work-- I've done interviews such as this with different points. And also then just the fact that so much academic work then sits behind paywalls, or else is written in a jargony way. And I keep on coming across new publications, new journals. I think, "Wow, there's so many more." And so, there's so much thought going out there, but yet I don't-- my view is that, that there are some people doing really good work to make sure that's shared. But a lot of it isn't. We do a review of research every month but it tends to be-- we try and cast the net as wide as we can.

And we try and put out, pull together five or six key new publications that are on peace building and particularly local peace building, our area of interest. And a lot of it's done by academics but I think generally if it's done by academics then it's not done-- it's done when they're working for an organization, or maybe they've been commissioned to do bits of work, but it's more typically put out by organizations. And maybe that reflects where we're looking, but I also think it reflects the fact that when academics are publishing for an academic audience, it tends to stay with that audience if not enough is done to make sure it gets out there to practitioners.

Interviewer: Brilliant. Thank you and thank you so much for your time again.
[conclusions and ethics roundup]

Appendix 6d

P04

Interviewer: Hello. thank you ever so much for this. It's really helpful.

P04: Oh, you're so welcome. It's not so long ago that I did my own and it is so all encompassing. Not a PhD, just higher education, but it's a huge piece of life work you're doing at PhD level. I'm happy to support.

Interviewer: Thank you. Yes, just to begin with, I just have to go through a little bit of the ethics procedures **[Introduction and Ethics].** If you're happy to commence, we can start if you like, unless you would like to ask any questions before we proceed?

P04: Yes, I've got one question.

Interviewer: Yes, certainly.

P04: You talk about peace education. How do you understand peace education?

Interviewer: This is something that's a big part of the PhD. The term itself seems very broad. There's lots of different definitions of it, lots of arguments as to what it should be, what it could be, and the forms it takes place on.

The way I'm perceiving it to be is, any form of project that has the ability to transform people's perceptions. It could be as a result of a violent conflict, but it might also be as a result of a number of issues. There might be a gender imbalance or bias, there may be systemic or hidden conflict. Or it might be a health rated project, educating people about public issues that could bring about peaceful existences.

Lots of projects are involved in combating HIV stigma, for example. I would say a wider interpretation would mean we should count this as well. Because, it's all about transforming perceptions and making-- creating peace through that sense.

P04: You're not thinking about thinking about peace education as a curriculum for schools specifically?

Interviewer: Well, this is also one of the arguments that has come up. There is an academic writer who argues that there's two forms this can take place.

You can have education for peace, which is the more active in transformation, but also education about peace which is the curriculum based content you might find in schools.

I'm keeping everything fairly open in terms of my interpretation and what I'm hoping is through the interviews, some of that might make things clearer.

One of the questions I do have for you, is about in the classroom based or in the field based projects. I'd also like to find a little bit more about that through talking to you, interviewing you.

P04: I just wanted to check how broad or how narrow it was because if it was strictly curriculum in schools or Universities I would have very little to say. Well, I'd have something to say, but not much. If it's about this change of perception, and that's a different kettle of fish, I might have something to contribute there.

Interviewer: Fantastic.

P04: Okay, so I'm ready.

Interviewer: Sure. The first question really is are you able to explain a little bit more about what you do and what your work is?

P04: I describe myself as a conflict transformation practitioner. That means for me that I work quite broadly in any way I can to support people who are living in conflict and violence -- or working in conflict and violence, to try and change those dynamics, which of course is a lot about perception and creating parts of communication and deepening understanding. I guess you would call me a peace education practitioner, but I'm not sure if that's a commonly recognised title as such. I think most people would probably say that they are involved with conflict transformation or possibly societal transformation.

I truly believe that if there doesn't seem to be a solution it's because we don't understand the problem and instead of looking for a solution, just rather seek to understand better the problem.

The other thing I really believe is that we are either part to the solution or part of the problem. There is no sitting on the fence. The minute somebody like me goes into a situation, I become part of the solution or part of the problem. I need to be very careful whether I'm either or both of those.

I suppose what I'd do is try to work with the people in the full knowledge and belief that the people who are at the heart of conflict and violence are themselves, holding the keys to changing that situation.

I work in a process with people to try and understand and change the behaviours, the systems, the structures and the relationships.

Because if we don't work on the relationships, whatever tenuous peace we have-- and a lot of peace can be created if we think of peace as ceasefire, if we think of peace as maintaining the status quo. A lot of that can be maintained without any focus at all on the relationships in the long term.

Then I think we've just got the embers that are just waiting to burst into flame for the smallest thing. Sometimes the work we do, the work I do is to try and actually make conflict worse in order to prevent violence, because in conflict transformation, I'm sure you know we separate conflict and violence.

Interviewer: Yes, absolutely.

P04: Yes, so that conflict can be a sign of change, and how do we work with that creatively? Whereas violence is the thing that is destructive and has no place, and is all about trying to impose power structures, in my opinion. I don't think I can do what I'm doing without taking the power structures into account. It's challenging, it's not always-- sometimes it would be a good decision not to go and to work with people, because it could be that I'm just maintaining the status quo. If I don't go and work with people I'm also maintaining a status quo.

That's my big criticism of development. Why do we have countries with development projects over a century old? They still need development when there's enough food in the world to feed everybody, actually. It's because the systems and structures aren't being addressed, all because it benefits people to keep people in development.

Interviewer: Sure.

P04: Crossing over from peace building really, or peace creating into development. We find the line gets more and more blurred with every passing year. At one time when I started, I started doing this work a long while ago. When I started, it was very clear what was humanitarian aid, what was development, and what was peace building. Now a lot of what was peace building then has become part of development practice and the term peace education can be... it kind of catches everything in a big umbrella.

We've now got a whole range of new terminology of stabilization, state building, and all sorts of things that come in and do a whole range of other things, which may or may not be in the long-term interest of the people concerned actually. Yes, I don't know. Our peace terminology is not precise.

Interviewer: One thing I'd like to add just because that ties in with what you were just saying about the blurring of lines. One element that's come up through some of my interviews, the concept of academic disconnect, where people have been perhaps suggesting that the academia behind peace education, the whole arena of peace in conflict studies, is sometimes a little offset from realities. Do you have any views on that at all?

P04: I think that is true to a degree because there are many people like yourself, and I don't know anything about you, but look how young you are and that you're doing a PhD. So conflict has been a lot of time for a lot of things. I would say that a lot of really good academics come straight through the

academic stream, certainly in the case in the industrialised north. They may not have ever experienced serious conflict themselves except in a family or community setting, and there's lots of that, I'm not denying that for a minute.

I think that it often-- For instance, I do a lot of teaching at MA level, and I do mediation training. We do some little case studies, and people are like, "They could call the police." I say, "But what if there are no police?" "Why don't they just go straight to the magistrate?" I say, "So, which magistrate is that?" People don't have a concept that there are systems and structures in the world where there are no systems and structures. They just don't understand why people can't get a court order to stop that happening.

They just have no concept at all, and those are the people who are going on to write very interesting and very important pieces of work, but there are fewer and fewer places where academics or theorists and practitioners can come together. There was a place at Coventry University which has now ceased, which is a great sadness to me. The only place I know that's doing it now systematically in the UK is, what, Bradford maybe? I think Birmingham University has an Easter school that brings practitioners and theorists together. But it's just for five days in the year.

Interviewer: That's it, yes.

P04: I think it's tough. I think it's very hard I know for young people or for anybody to find positions. This whole chicken and egg. If you haven't got experience you don't get a job. If you haven't got a job you can't get experience. I think a lot of people continue their studies in the hopes that they will get to a level where they can have something to contribute that other people haven't got. I think it is very difficult.

Interviewer: Yes, yes. Again, actually that's something I've had in the back of my mind doing the study. I had a little bit of experience in helping with projects. I did spend a year being a tutor in a country called, Vanuatu. Again, that's hardly a violent conflict situation, it's more of a development situation. Even then, it feels like I'm doing this PhD, obviously I'm wholly reliant really on my interviewees just because of that, exactly what you were explaining.

P04: It's not a criticism of you that I'm voicing at all. I think we need people who can ask the difficult questions. Sometimes, by not knowing, it gives you the privilege of being able to ask, because then it's a genuine asking question, it's not a statement with a question mark on the end. We need each other. I think the challenge is how to find the places where we can meet, and we can really exchange ideas and be engaged. I think all sorts of things are possible there, but there is a divide, often.

Then you get practitioners -- There's a **[person]** I am very familiar with who works for [**a UK-based university] who** goes off and does all sorts of peace work. Then **[they]** comes back and struts about bragging about what **[they're]** doing, and it really revolts me, because it's not about **[them].**

Interviewer: Yes, it shouldn't be.

P04: That's also a problem. When you do bring academics and practice together. The way **[they]** talks about what **[they]** does and the way **[they]** talks about the people **[they]** works with. If they could hear **[them]** they would be devastated. I'm not saying everybody does that, but when I hear it, it makes me want to move away from academia completely. I've come from practice, I didn't finish school. I did my MA about two or three years ago at Coventry, just so that when I retire, if I need to make money I could mark exam papers.

I didn't finish school, so everything I know I've got from learning on the job, and I've had the most fabulous teachers. People like Bishop Tutu and Archbishop Hurley in South Africa. Yes, yes, yes. Because I was in the struggle from 1969 to 1992. I was a political activist, and that's where I learned. I missed a lot, having had what I learned when I did my MA. If I had known then what I know now, I would've done things very differently. You can't really do without the learning. I'm not knocking it at all, because I didn't get it, I'm just regretful that I didn't get it earlier.

Interviewer: Yes, Brilliant. If I may move onto a different question. You very briefly touched upon donors earlier. Do you generally deal with them in any way?

P04: I used to at my previous job, indirectly, usually, because I tend to say challenging things.. The organization didn't really like me to be too close to them. I have worked with the **[Major European Donor]** from time to time. I did work with some Scandinavian donors and a lot of **[European]** donors in the past. There are nice donors and there are difficult donors. I think that there are some excellent donors who really enter into partnership. Then there are others who want to be called partners and are not. They still want to call all the shots.

I think one of the major difficulties if we're thinking about donors and projects for peace work-- I think it's, I don't know how many, but I'll go through them. One is the time frame of projects, because it means that an organization has to have enough financial security to be able to look after their staff, and to be able to have a long vision with short incremental steps that of course are very dependent on the external changing environment.

When donors want finite decisions about outcomes before you even talk to the partners, because you can't raise the hopes of partners before you've got the money, it's very difficult.

The second thing is that donors don't want to put a lot of money into the investment of people. They want the investment of things, they want to count the houses, measure the roads visit the toilets. I think that's a huge fallacy because if they invested in people, people could do those things for themselves and I think that's a big problem. I think that's bad training and I say bad training great people do training because it was acceptable.

They don't do training, they don't make sure that people can use what they've learned so maybe they come with a ready-made program and offer it to people because it works somewhere else and that doesn't really fit for the people you're working with. The other thing is that people think they can learn about change and changing perceptions in two or three days and I think that's outrageous.

I really don't think that you can internalize anything and that's a very very rudimentary sort of rule of thumb. I hesitate to work with people from the 10 days because you need to build a group, you need to create confidence, you need to explore the issues, you need to design the project the work to suit them, you need to do the work, you need to reflect on the work, you need to do it again.

You need to then say how will you use it and what might you still need and how will you make sure that it's working and you can't do that two or three days. It's outrageous to expect that, sot people don't want to invest in a longer term. On the one hand, on the other hand, most CBOs are so short staffed like the rest of us that people can't leave their desks for any length of time.

We've got a very tight self-creating crisis here where people haven't got time to learn and they go back and they get under pressure and they just fall into the habits of what they've done before and what they've done before is very often what was done to them. The possibility of change goes out the window. I think that that whole time frame and lack of resources and support for change.

People talk about change if you have a theory of change not for most of these proposals which I have no problem with at all. The problem is that it's good to have a theory but a theory won't work unless it's given time.

Interviewer: Yes.

P04: Yes, we've got a beautiful theory of change but nobody's willing to actually support it financially. Another problem I think is that PowerPoint is death to learning. It's great for some things, it's wonderful for some things but for people to really learn I think grappling with things on a one to one or personal basis and learning collectively is really important. I see a lot of universities these days are using e-learning and I've even written modules for e-learning and there is a part

of me that's resisting that hugely because I don't know how we can teach collective thinking and the changing of perceptions in isolation.

Sure you can have a webinar but everybody sitting in their own little space and you don't get that frisson of excitement and of challenge. People can disagree but it's also jolly polite, it's got to get a bit dirty. Conflict is dirty and disorganized and messy and I don't know how you can get messy on a webinar when people can just switch off and walk away.

It just doesn't hold good for me if we're talking about real change. I think it's great for truly getting information but the problem we have with peace education in the broad sense is not lack of information. The information that's required is very often in the hearts and the minds of the participants which you cannot pick out. It's like trying to get an oyster out of a shell without getting the shell open. You've got to have that boiling water or you don't get to the oyster.

I think it's a real conflict for me of the ethics of learning I suppose because it is an ethical thing. I cannot undertake to go on a journey with somebody and expect them to change if I'm not willing also to change. If am not a learn as much as a teacher I think I should stop and grow tomatoes because it's not a one way street, is it?

Interviewer: No, indeed

P04: Transformation has to include me. I have to do what the group does and then I need some sort of de-brief and supervision after that which is just not around either. That's something a university could very usefully do actually, is provide a place for practitioners to come for reflection and for challenge. Have I answered what you are asking?

Interviewer: Thank you, yes. Now, I'd just like to go back to something you mentioned earlier which is a very high interest to the PhD. You mentioned donors wanting to take projects that have been existing before and use them elsewhere. Does this happen a lot in have you seen because I'm quite interested in this notion of replication and the donors asking for reputable projects or projects that can be franchised out to other areas?

P04: I've seen some of it. I think that's quite dangerous because it undermines my very deep belief in people having the resources. I think if we go in with a perception that we have to bring answers to people, we immediately intentionally or unintentionally undermine their capacities to be resources and maintain their victimhood.

I think that one of the key things for me about any sort of peace education is to keep at the back of my mind that people may perceive themselves as victims or may be perceived as victims but actually they're not. The victims are the dead, or they're gone. The people who are there are the survivors and survivors are

on the critical edge between sinking back into victimhood or becoming resources for peace or resources for change.

I think it's that critical age between going back or going forward that is the responsibility of anybody who is working with people who've being or who are in conflict and violence. If we go and I'm sure-- I think it's really good you can use case studies from other places but not before people have begun to fly.

They have to discover their wings before you can offer them anything else. There are things that are replicable but not completely. I don't think you can take one thing and put it somewhere else and it will fit. There might be elements that people can draw on.

I speak really strongly from the point of view of a white South African about our whole process of change and that TRC which was hailed as such a marvellous thing which it was in many ways but actually it was a compromise and the flaws are now showing.

I think that I'm not for one minute saying it shouldn't have happened, but it's a good learn for others to say, " Well, you know, yes maybe it is a good stopgap and maybe it will bring people to the table, but what else needs to happen?" I don't think we can sacrifice justice for the sake of anything but I also know that the courts don't bring us justice any more than the TRC brought justice because it's about the cleverest lawyer or whatever, it certainly isn't--

Even if there is a good lawyer-- if there's a good lawyer, if there's a good judge, if there's good assessors or jury and if it's a fair trial it doesn't change the pain of the people beyond the person on trial. Somehow they have to find a way to live together. I think the whole replicability and even the whole thing of democracy. I don't think if any of us have ever really experienced true democracy I'm not sure that it's replicable either.

It's not only about peace and about change it's about systems. We need always to see what worked where we are before. One of my key questions is, "So, what did your grandmother do about that? What did your grandfather do about that? And, why didn't it work? And, why if it worked then why is it not working now?" Very often a lot of the problems we are seeing is the changing political scene where a type of democracy has started to be implemented. That is not displacing traditional leaders in the community by elected leaders. The traditional leaders don't know where they fit in anymore and then you get a place like South Sudan where they have tried to accommodate that by having three levels of courts with the traditional leaders, the elders having the responsibility for local dispute resolution. Then a prime level and then another one boomer, and then another prime, another district and people just by-pass until they find somebody from their own clan and who will side with them. That's the way they find justice.

That's not really helpful, is it?

Interviewer: No.

P04: That further undermines a whole range of things related to the rule of law and the rule of law has existed in many situations that haven't called themselves democracy particularly but they have had a rule of law. Very problematic what you're talking about is a big issue. Yes, I think some things can guide and I think short case studies are great, and I do think cross visiting is good. I had a very interesting discussion with a colleague, one who's doing exchanges between Palestine to Pakistan. They were saying how interesting doing south-south exchange in the north.

[They] was really cross with me because it's a different terminology, isn't it? I think if you can bring people together to talk and that's one thing my old employer used to do, was bring people together from all over the world for 10 weeks to live and work together. They would really unpack their situations, talk about things, learn new things and leave hugely enriched and go on to do the most remarkable things and nobody will invest in that anymore.

It really gave rise to so many things because people learned from each other and that was why that organisation was founded in the first instance, was to bring people together. There's a lot of knowledge out there that we are not drawing on and that people don't recognize because they've been sucked into this perception that other people know better. I'll be more focused now.

Interviewer: I guess, it's fair to say that you don't place much emphasis on replication. Would you therefore say that it's very important then to make sure that every project is tailored and made as context specific as possible?

P04: Yes. Based on the analysis of the people concerned, not of somebody sitting in Brussels, New York or London. It has to be-- I think it has to be participatory analysis with the people who are going to be part of the project who are not beneficiaries. The language of the donors is outrageous about beneficiaries and target groups. It's just completely outrageous. If I'm a beneficiary benefit me, whereas if I'm a participant things might be different. That's a huge criticism I have. The fact we refer to people we work with as beneficiaries and target groups is completely outrageous.

Interviewer: I have actually been reading quite an interesting suggestion, saying about it seems to be that donors fall into a trap of using jargon and those words and-- because it's not revisited it becomes very clinically disconnected.

P04: Patronizing in the extreme. Actually language is very, very important when we're talking about perception change. If donors aren't willing to change the perceptions I suggest they don't ask anybody else to.

Interviewer: Have you ever come across a project or a donor has been particularly perhaps awkward or wanting very, very specific outputs that are really mismatched to the context? Have you ever encountered anything like that?

P04: Yes, and this is now confidential, no name attached. The **[major donor]** funded work we did in **[Middle Eastern country]** and basically they didn't want us to do the work. They wanted us to be spies for them and we refused to disclose name or location but we did give them a picture, a matrix of the people who were part of the project and they were not satisfied. I found that outrageous in the extreme and we didn't get a rollover funding despite the fact that our project was excellent. They even tried to trick us into meeting the participants they just pitched up at the hotel where they thought we were staying but we'd moved.

People didn't want to meet them and they insisted on the photograph so we did a photograph with everybody with their backs to the camera. People are vulnerable and they would not accept that by revealing their names and indications if anything happened to them I would feel responsible. That was the worst I've ever had and the same happened I think it was it was **[major donor]** who funded our project once many many years ago. The minute other people heard that **[major donor]** was in there said, "Well now you've got a big funder we'll pull out."

The minute other people pulled out they pulled out too. Donors are fickle and those were all three government **[major donor]** type things. When donors are not willing to fund a whole project but they want 100% report, I got a big problem with that. I've been saying to my organisation for ages," Listen ,if they give 70% funding they get to 70% report." They can decide if they want the first 70% or the last 70% or the middle. I don't see why they should get the whole report.

If the report is a hundred pages long they get 70 pages. People don't want to go with that but I do think it's justified. Why should people pay a small amount and get the whole thing which they then Lord as they approach it. I'm very bitter about that, very bitter. If they shared funding then I think people need to be willing-- I mean then I'm happy to give everyone the whole report.

There was this one time I was working for a religious NGO and the funders used to come together as a round table and they all knew everybody knew who was giving what to which project and that was fantastic.

Then you wrote one report for all the funders for all the projects and the work was manageable and it was fantastic. I don't know why donors can't do that because they don't want to put any time. They also are really under-staffed. I do have some compassion for them because they also have blood extracted from

them. I've never yet met anybody who works for **[list of major donors]** who isn't stressed out of their minds. They literally stand up and have coffee and walk on. I wouldn't be surprised if they'd stand up desks actually.

Interviewer: Yes. That's quite interesting actually because one of the areas I was hoping to look at and explore a bit more as part of the PhD is to talk to donors by actually getting them to respond or agree to do interviews, it's just not happened at all. I spent the best part the last 12 months in various e-mail and telephone communication with people but actually none of it has come up fruitful.

P04: They are so stressed. I used to meet somebody from **[major donor]**when we worked in **[middle east]**. I often met up with **[them]. [They]** would be just exhausted, absolutely exhausted. I do feel sorry for them. I think they also are part of this whole system and of course if we think about donors who are linked to government then of course it's going to be very much dictated to by the foreign policy. People have forgotten the whole – the end game, the goal.

If we think about peace, and peace building, and peace education. If ever there was a case to be made for the re-emergence of philanthropy, this is it. Where we have been forced to provide business cases using a business model that failed for business in order to do philanthropic work. Even donor charities in the UK these days are run like businesses. They're not run like philanthropic enterprises. I'm not saying we shouldn't do reporting. I'm not sure we shouldn't-- we should do all of that. Professionalism is not different. We can be Professionals and we can be philanthropic but we are not businesses. We should not have to make a profit.

Interviewer: Yes.

P04: In fact we should be encouraged to live on our hard work, which am doing now. It's just such a mix, we have lost the philanthropy that it survived from, what? The age of enlightenment in France until a few years ago. There's just no more of a charity or philanthropy around. It's all about hard-nose business and I put that solely at the door of other Lord Sugars of this world.

Interviewer: Brilliant. Yes, so you have actually covered all the points that I was going to ask of about this first interview anyway. Thank you ever so much of your time. It's been really very useful.

P04: Sorry, I do rant a bit because-

Interviewer: No, it's useful.

P04: I feel quite strongly about this. I've been in this for so many years, and I just think that the people who really most need the help, are the people who don't get it. I just feel really strongly about that. They also don't get the

recognition because we all have to claim recognition in order to get more funding.

Interviewer: Yes.

P04: Anyway, good luck. Good luck, I hope it goes well.

Interviewer: Thank you **[conclusion and ethics reminder].**

Appendix 6e

Participant 05

Interviewer: Hi there. **[Introduction and ethics]**

P05: Okay.

Interviewer: Brilliant, I'll just start off then. Can you just explain what you do as part of **[Peace Education Organisation]**?

P05: Yes, sure. I'm a **[Peace Education Project Support Manager].** My role is to provide a support; manage support processes within the organization. That includes program development in some areas. When we have projects, I normally manage a project or two. I also coordinate the fundraising and the marketing and office management and sometimes deputize for the Director. It's quite a broad-- it's more operational management, I guess. But what I do has a direct impact on the projects we run.

Interviewer: Brilliant. When you mentioned fundraising, how do you generally fund projects? Do you do much of applying to donors or is it generally through your own private fundraising?

P05: No, it's all through donors. When we have to grow funding, we use two different ways. We have two key sorts of funders. We have trust funds and that's normally more towards core funding, organizational funding. Then there's the projects or institutional funding, which is very specific project-related funds that you apply for and go through a lengthy application process.

Interviewer: When you say also you help with program development, when you are delivering projects, does it--

P05: Interviewer, sorry. Bear with me. I'm the only one in the office and the door's just opened.

Interviewer: Okay, no problem.

P05: Hi Alun. Sorry about that.

Interviewer: That's no problem. When you are applying to funding from your donors or funders, is there anything that you generally expect them to ask of you in terms of the type of project you deliver or the nature of the project you deliver?

P05: Yes, absolutely. If we look just project funding, there's a whole load of stuff. We're looking at what the objectives are of the project and the relevance to the local situation, the relevance to the call for proposals, because quite often we have a project idea that we are working on with partners, but we adapt this

to meet the specific call for proposals that comes out. So it might need tweaking here and there, and you have to adjust it by the relevance of what is it you want to do to the call. Skills of the organization and sustainability, that's the big one as well and I think feeding into that, you work on the application, that comes into it as well. Also it makes sense in a way, because if something works for it in one place, why not try it somewhere else. It might be a project can be implemented in phases. That's where, especially working in a conflict situation, we like to do this because we're working in a very sensitive situation. We don't know what we're going to do if it works. We start off small and then we can expand it into other regions or geographic locations. Sometimes we are asked to provide material or guides to allow the work to continue locally after the project is over. I guess this is the replication element, although it is not always called that. Sometimes it is more about not letting the work you've been doing just stop after the project is over, but sometimes the donor wants us to produce literature to allow similar projects to run. There are lots of other things as well, but I guess those are the main ones.

Interviewer: When you do the projects, from your experience, are they generally more classroom-based style projects or more active, in-the field type of projects?

P05: Sorry, say that again.

Interviewer: When you do design projects, do you generally do them more educational classroom-based type projects or are they more active, in-the-field type projects?

P05: They're very much a mixture. We know that learning within workshop environments only goes so far; it's all about learning in application, review, learning in application, review. So we're generally doing classroom style pre-work when we've been teaching and learning about conflict analysis or conflict prevention or peacebuilding. The next step is we need to apply that in the field to know if it works or not. It's only through the applications of the new skills, this new knowledge, that our end goal can be realized. It's always a mixture. Of course we do have some smaller projects where we get some people together in a workshop or classroom, inspire them, and then we leave it up to them to implement their own initiatives. But there's guidance within the guidance we give. Again, this is maybe more like the replication thing, but actually its tied into our normal project approach. But yeah. I'd say more often than not, it's the both. I'd perhaps go as far as saying that you can't really have one on its own without the other. It's important to have the background information and knowledge before being let loose. That could be quite dangerous in some cases, actually.

Interviewer: Just going back to the notion of replication, in terms of what you do, what does it mean to your application? How would you define it in the area from what you're doing?

P05: For me, it's about testing an idea., testing application of a methodology. If it works in one area, let's try and apply it to a different area, but taking into consideration the specific nature of that area. We understand that in each different location, each different area, you might need to tweak your ideas, tweak the methodology to suit the local environment. And also the people that you're working with, they might have their own ways of doing things.

You'd never go in there and say, "Well this works in this place. We want you to try it here," without actually understanding, "Okay, what do you already? How can we add value to what you do but using what we've learnt from different locations."

Interviewer: Would you say then that the ability to replicate a project is important or is it more that you find a tailored approach is more suitable? Is there any differentiation between the two at all?

P05: Other than there's only so far replication can go, it's easier if you can replicate an idea, but you can't just replicate it like that. You've got to take into consideration the local environment or the people that you're are working with. Can you repeat the question?

Interviewer: I was asking about how important is the ability to replicate?

P05: I do think it's pretty important. I think it's very important. It saves resources but there's only a point to those resources being saved if it actually works. Then you've got to go in with an open mind and it might not work in every situation. From my experience, we do a lot of replication because we have similar workshop content, similar learning objectives within the workshop environment part of our projects, but because it's so much focused on analysis, each conflict situation you work in is going to be completely different. It's healthy to apply that learning to their own situation and the outcome is never the same. But the replication is never exact. It's never really the case that you'd be able to completely be able to run the same project in the same way again and again. That isn't realistic. You do need to change things and tweak what you do, otherwise things fall down.

Interviewer: Do you have any cases, any examples where a donor or a funder specifically required replication as part of the conditions of funding?

P05: No, not explicitly. It more falls in with the likes of sustainability. I'm just trying to think here. No, I don't think so, unless you count the sharing of learning experiences and methodology approaches. We have been asked to produce things like 'how tos' and we would always share learning as part of good project

management practice. But it's a funny area – donors are not always exactly clear in this area. I think a lot is purposely left ambiguous as this avoids getting into situations where you are heavily bogged down in bureaucracy. It wouldn't be good to try and run a project that is preoccupied with meeting the needs of the donor as opposed to actually dealing with the people who need support. Saying that though, there are usually odd little things. Hurdles that you have to jump through to meet the needs of the donor, but you would usually know about all those in advance. You would have to evidence your approach when applying for funding anyway, so we'd know in advance if they wanted stuff like replication.

Interviewer: If you have a project that is very highly tailored to a specific environment, does it really matter if it can be replicated? Is that necessarily something that you specifically look out for, or is it just the case that you just say, "Well that's a one-off," and that's that?

P05: It's not something we look out for, at least focus on a given geographic area then just focus on that area. If you can replicate it, there's always an important aspect of the learning process. If something works then we want to be able to replicate it somewhere else, apply it somewhere else. But you of course need to remember that people are different. You might not be able to just use the exact same approach across regions. So the replication might even be as vague as 'we will use workshops' as an approach, but the nature of the workshops would have to change to suit where we are delivering.

Interviewer: Do you have any examples of projects you have specifically replicated, that you rolled out at all?

P05: Yes, sort of. We have, but it's based in **[the middle east**] and we can't share information about the project. What happened there was we worked in-- we can't share information about who the donor is or who the partner was -

Interviewer: That's absolutely fine.

P05: Really sensitive situation. We worked in a number of locations, worked with people, peace activists from a number of locations, and we worked with them over a one-year period and then we started to apply the same cycle to another set of locations while still working with the same group. It was two cycles of groups we were working with. We replicated this project in these different areas.

Interviewer: Was that successful, are you able to say?

P05: Yes, the evaluation said it was a success. No issues like with most projects. Again, it was the outcome of each area was never the same because put into the workshop design was an action plan in place. It involved the participants doing a conflict analysis, a thorough analysis of their own situation

in league with the people that wanted to work with. Adapting and developing kind of a mini-project to work with these target groups. Of course, there were different target groups in every geographic location and different and there was different projects in every geographic location. The learning element was replicated, the outcomes weren't; they were very different.

Interviewer: You mentioned evaluations. How do you generally go about measuring the impact? Is it just sort of self-reflective, or do you do any sort of statistics or formal measurements?

P05: It's completely dependent on the nature of the donor and what they want. Of course, there is a big argument to say that our impact isn't measurable in any real way. A lot of what we do might take decades to make an impact as it is a gradual learning and implementation of the learning, and even then how do you actually measure the impact this? The soft skills are usually just one part of a greater whole and I don't think that it can be objectively measured. With how it's done though, this does depend on what the donor wants. They might have a set method of dealing with impact or they might outsource it to another evaluator. One project that I worked on in the autumn, the evaluator was brought in by the donor, they came midway through the project. They started looking at our log frame and the application documents, and they were tweaking the results, tweaking the methods of verification. They assessed how you've met those goals, those project goals. That was an external evaluation, but was quite corporate I guess you'd say, a bit like an audit almost. For another evaluation we did in **[the Middle East],** we had our internal evaluation as well as employing an external evaluator. This was a little more academic as we were able to capture some useful data and it wasn't just about our paperwork It's pretty much dependent on who the donor is though and what they want. We like to do an internal evaluation or internal learning process for all of our activities but sometimes it's not as possible to do that. It's not as set as we'd like.

Interviewer: You mentioned that one evaluation was more academic. Could you elaborate on this a little? I guess what I am getting at is how do you see academic elements fitting in what you do?

P05: In the case I mentioned, the external evaluation was very specific and actually not much to do with the people we were working with. It was more about our approach and looking at how we did things, not really looking at the positives or impacts of the project in the peace sense. The other one allowed us to talk to our participants and receive feedback which helped us to see if what we'd been doing was having an effect. The other bit of your question, could you remind me what you said?

Interviewer: Yes, I was asking about how academia fits into what you do?

P05: Yes. I guess it does and it doesn't. A lot of what we do is based on our own experiences, so we might do a bit of research into theory or what's going on but we ultimately deliver based upon our experiences. Some of our project deliverers might go and present data at conferences and some have even left us to lecture, but I wouldn't say that there is a direct interface as such. I guess I see us as operating side by side. Academics tend to use our data and research what we do to write papers and we would look at these papers to inform what we do. It's a bit of a cycle but we don't often go out of our way to come together to talk. Some of us go to conferences, but it's not often that we would ask university tutors to come here to get advice on how to do things. We have students come to us for data quite often though. Maybe academics need us more? Maybe that's not a fair thing to say. But yes, academics have a role to play, but it's certainly not day-to-day.

Interviewer: Thank you**.** The last thing is really if you have anything you'd want to ask or to add that we perhaps haven't discussed?

P05: I suppose one thing that should really be highlighted is the realities of doing what we do in the current climate. It's always been a challenge to secure funding and it has always been the case that we have to bid for funding per project, so we don't necessarily get a set annual income that's always static. But, we have seen huge changes since the financial crash and it is becoming very difficult to get money for social and peace projects. The money available has shrunk massively and there are the same, if not more, organisations bidding for tiny resources. Donor requirements have become far stricter and actually there is not a huge focus at the moment on some of the softer outcomes. They want to see numbers. They want to see impact. You would be lucky to get funding for a project that only works with a handful of people. Education and social programmes seem to be losing out to projects that do things like build water supplies and utilities. I think that's probably because it is far easier to say "oh we've built a hundred meters of waterpipe" and to prove that this has happened. With us, we can record the number of people we work with and the number of participants, but the impact is so much harder to evidence.

Interviewer: Yes, I think we mentioned this earlier about the issues with impact.

P05: Yes. But we're also seeing far shorter terms of funding. So, we used to do a lot of three to five year projects. This has changed a lot. We are seeing a lot of one year projects or donors wanting to review projects at shorter intervals with agreements that they might change or remove the funding if they aren't happy. It makes what we do pretty uncertain and we have had to reduce the number of staff working for us due to financial issues. This hasn't really been getting better over the years.

Interviewer: Do think that this has caused issues with the relationship between organisations like **[organisation]** and funders? Have you experienced any issues that you'd be willing to discuss?

P05: Yes. I mean I think that there is always going to be some disagreements between donors and the projects that use their money. That's natural. Nothing major, but donors have their own agendas and projects just want to deliver and sometimes you need to talk it out. Sometimes compromise. We have had a couple of cases over the past few years where we've had to change our approach and one where we had to stop what we were doing because of the donor. I can't really talk about them in detail, but we have seen a change in the last five or so years. Donors I guess want more accountability and proof and I think that's where peace projects suffer as things can take longer to deliver and results are not always instant.

Interviewer: Thank you. No problem, about not being able to talk in detail but it is interesting to hear that you think there has been a change. Before we conclude, is there anything else you'd like to add or ask me?

P05: Not that I can think of.

Interviewer: Ok thank you**. [conclusions and final ethics roundup]**

Appendix 6f

Participant 06

Interviewer: Hi, **[P06**] **[Introduction and ethics]**

P06: Thank you, yes I am happy to go on.

Interviewer: Brilliant. So, I guess the first question is how would you define peace education?

P06: For my point of view of peace education is just about teaching young people even older people just how to get on at all levels. How to get on with themselves, how to get on with other people around them, how to get on with the adults who might have caused issues, and how to understand the world around them in order to be aware of the complexities of it. Also having a say on how they would change it. It can be the smallest of voices that could have a real big impact. It's really that simple. Well it's not simple but it's really you know, that's the viewpoint.

Interviewer: What would you say, how would you describe your own involvement, what is it you do in terms of peace education?

P06: I think you'd call me a peace and justice coordinator but I take events from the past and deliver projects in themes to allow young people to learn from them in order to build a more peaceful future. So if I was to give an example, a couple of years back or in three years back now, no it's a couple of years now that we worked on a project on the D-day Landings. Now the project wasn't based around celebrating it. It was based around, and it was working with veterans with a charity, a peace charity. It was about looking at it in order to make sure that the peace and security and freedom that were secured in Normandy by veterans that are still alive is passed on. As some of the veterans who worked on it — one of them **[name]** and would say, "Once I'm dead, who's going to pass on that baton of freedom?". We tend to think in the year 2016 we have everything. Technologies great and we go on foreign holidays so peace is always going to be secure, but we only need to look around the world to see that it's not. Even in our country we think were we live in a democracy and all the basics of freedom are secure, that's not and that comes from gradually through people just getting on with each other. Being aware of each other, their differences and different cultures. The more people find out about other people, about conflict, and how to resolve it, the better the future will be. I guess you can also say I generally deliver projects that are already built by charities and take these into schools.

Interviewer: In terms of your involvement in your delivery, how is this funded? Who enables you to do this?

P06: Well, a lot of it came from just getting involved and being a peace activist being active myself. When opportunities or existing projects came along, it was just a case of jumping on board. I work with schools and there are other projects we've been involved in but as a school, you have to make sure that you offer good value as you're up against a lot of other projects with an increasingly limited budget. We are now involved in the commemorations of "The Battle of Waterloo" and again that wasn't glorifying. It was remembering about the Waterloo to look at how it secured peace in Europe for another 100 years. It wasn't going "let's celebrate this as a great victory for Britain." It was let's remember it to see that these events of secured peace. There's been other projects like Holocaust Memorial day, D-day, commemorations, all looking at events from the past in order to go "wait there, these are reminders, these are the things that happened in the past that could happen again". They're not just little history lessons that very interesting and very enjoyable to learn about and we put them away. They are constant things to remember and to learn from. When certain generations pass away, they usually have those stories of the horrors or the conflicts that they have seen. When they pass away, you then need new people to pass those stories forward in a positive way. Yes, it's just really getting involved in as many projects as possible.

With money, we get funded by schools sometimes, but mainly charities. These are the donors I guess you'd say. Some of what we do are with charities that are usually really well funded. Schools do not really have any money anymore. Charity donors though, when you ask for resources and when you to get speakers, they will support you a lot with that. It's really being enthusiastic but getting on students on board to make it worth it. So we've had a peace and justice group set up in the school and that's drawn in a few members. The group's had a few activists should we say, who've seen the value of it but no, it hasn't been wide spread. Trying to get that message across to schools that communities of peace and justice doesn't always sound cool, even though it could be very valuable. A lot of it has the message of that had been passed along schools and into very subject areas where looking at the message of peace is integral to what we do as a school.

Interviewer: Given the nature of what you do, working between charities and schools, when you do deliver the projects, is there anything — are you heavily guided by the people who own the projects or is it a scope for you to tailor it?

P06: I think that there is some ways the charities would like you to look at it. A lot of the time it's how you interpret the content. Unless the charities get heavily involved, it's — so for example if I go back to the Normandy one, that the way that was done was that students would meet with veterans, learn about their

experiences during the Second World War, during the Normandy. Then they had to go away and produce some form of work that represented the battle as well as peace. What we worked on with a graffiti artist was with a peace banner, which then went into our peace garden, which we set up as a result of all these work that we've done on peace and justice. On the peace banner, was looking at the past and a lot of beach in Normandy and then saw the rainbow going into a brighter future, more peaceful future. That was — it was really down to what students wanted to do. There were other forms they could have done poetry, they could have done a video on, a peace video, but that's what they chose to do. A lot is open to interpretation from most importantly students. Sometimes the charities are more explicit in how to deliver, but I think it's more about doing what's best for the students as its them who need the projects the most.

Interviewer: You mentioned that different forms of going about this, do you think it matters whether or not things are practical in the field type activities compared to classroom-based as their preference though about live in peace education.

P06: I think there's a numbers of ways of doing this. This is just the ways of trying to get it across the curriculum and as a school, we also became sort of a beacon peace school with **[charity]**

Interviewer: Yes

P06: They came in, so what we're doing in there was different levels of peace and what we talked about was getting across the school. It is difficult to get schools to realise the importance of peace education beyond subjects like RE and we were looking at ways to include peace across the curriculum .It could be geography, English, but getting across areas like science, as well as how new inventions, new medical discoveries actually lead to a decline in conflict because it's better for the security of the world or how people get on and coexist with each other. I think just also treating teaching students as well as just how to talk to each other, that's one of the key ones. We take it for granted because they go through school when they do literacy in English, they think they know how to talk, know how to interact. But that doesn't include things like respect and tolerance and that's one of the things we need to work on. In schools, the peace stuff that we had done look very good, but one of the things I worry about is that its surface level. When we look at reconciliation and deeper personal relationships, do the students know how to do that themselves? I think it's something that still has to be led by adults. That's the key area really. When conflicts taking place, we need students to take a step back, reflect and then go back to the situation and rectify it in the most appropriate way. These are key skills to creating an understanding society – a new generation of peaceful citizens.

Interviewer: Do you ever create your own projects to deliver, or is it usually delivering the content from the charities that you work with?

P06: Yes, I think it's something we wanted to work on so that there are a few projects that I have created and I have delivered. For example, for remembrance, we've done like a two minute silence where we'll get the students out in - on the school side and we'll look at that and we'll invite people in. Either veterans or people that lost close ones to them and we use that. That's something that's come of from our own accord. But there's things that we've done as well like peace festivals, summer festivals, and there's also other things that we want to work on as a school which are cultural diversity days and global citizenship days as well. All of those things just really bringing community together.

Interviewer: If you are happy to talk about this, how were these funded?

P06: For the ones I personally have made, the schools I worked with put aside money for them. I had not a lot of time with the students to deliver them and the schools wanted to know everything that was being done, but the schools were the ones that paid. It was a different experience as the schools wanted to include very formal elements that were obviously tied to measuring and quality. Bureaucracy. It worked though, we delivered the projects although I think all the ones I have made have all been one-offs. They've not been run again. Not really in the same way anyway.

Interviewer: Now, one of the things I'm particularly looking at is the notion of being able to replicate projects and I think you've just touched upon this. The reason that I'm looking at this is quite often when you get funders who give money to deliver these projects, they might have their own requirements that the practitioners have to consider. Have you ever encountered this in what you do?

P06: I think there is certain ways that charities work and they know what they want. They might have an idea that of how to so, for example, the thing last year we had a project looking at education around the world, how so many millions of children don't have an education. One of the activates that the charity asked us to do was to collect a suitcase full of random stuff and send it off to parliament as a petition – we had to do it as a condition of the package, but we did sit down and think 'what's the point of this? What are the students actually getting from this activity?' But it was mandatory as the project was a package, a prescriptive package that we couldn't really change. I suppose it's replication, but it served no purpose. Not for the students.

There are definitely sometimes where you have to do things in a certain way, especially if you want to use a name or branding. There might be a particular theme that is used, that you might have to refer to. Or a handbook or activity

sheets that you are told to use. I don't think we've ever had someone say, "You've got to do it exactly this way or you can't be part of it." But it is sometimes difficult when you disagree with part of it and you want to change things as you risk annoying the donor then. For me though, it's sometimes about biting my tongue as it's just really about making peace awareness real and for that we do need help from a charity or that organization.

Interviewer: Okay and with that in mind, would you say the ability to replicate peace education projects is important or would you say the ability to tailor and be flexible is probably the more important?

P06: I think to tailor it and be flexible is very important. I don't think you should just expect someone else to do a project in the exact way as before. You need to make it suit.

Interviewer: Okay, so would it be fair to say that you would expect projects to differ from region to region, to suit the situation?

P06: Yes absolutely. It's bad in enough in **[the local area].** I have been trying to create project where all the schools in **[the local area]** get involved and talk about peace. Something like a 'Let's talk about Peace Day'. It's had a lot of hurdles and its definitely not going "it's my way or the highway", it's going "Okay then, we want you to talk about peace. How can we deliver this in your school?" You could go to one school they may be doing it through dance. You may go to go to another school, they've done poetry and want it to include poetry. You may go to another school, they've done artwork and are happy to make the whole objective about peace and that can only be a good thing. Really rather than going, "Okay, you all got to write poems and every school is going to do poems" and it's going to devalue it really. Having a variety, will really make awareness even further as well. It's about making it real and making it relevant to the people involved. I think you'd struggle to force an activity to be the same in one region, let alone do it for England or the UK. I don't even know how you would try to do this across countries. It just isn't going to work.

Interviewer: Sure. Just going back a bit. The example of the suitcase thing, which you perhaps disagreed with, did you end up actually doing that activity in the end or?

P06: We changed it a bit, added an extra activity to make students understand why we were doing it. I don't think they understood the petition bit of it. But, we did it in a way that didn't change what the charity wanted, but we added extra understanding.

Interviewer: Okay.

P06: Because we wanted to make it like our activity and it just seemed really difficult for a lot of students to understand and it got really messy. What we did

was we dropped the suitcase. We got students to write letters and on the letters, it had a suitcase on it. Something like that but it's-- It was just probably seeing it for a way that worked, adapted better for our students which they would understand more.

Interviewer: Sure. Would you say that would generally be your approach with all things if you had someone else dictate it?

P06: Yes.

Interviewer: Okay. I think you've said it hasn't happened to you as such but what would be the case and if say, a project came along and they absolutely demanded that you had to follow a certain prescriptive way of doing things. How would you deal with this?

P06: Yes. I'd try to have the conversation and I'd look at-- Have the discussion about why does it have to be this way when it can be done in so many different formats but yes. It all depends how much we would look at that and value it for its most important outcome and that for the students. If the students don't get it, there's no point trying to making it difficult. I think sometimes there are weird barriers to entry. There's one project I know that runs every year and asks students to make origami as the ice breaker. I've done that a few times and I don't even know how to make the birds. Students can do it but sometimes they can't. If they can't, they switch off for the whole project What's the alternative? You might have a crane, paper crane. You might just do it as a colouring in exercise. You might do it as a dot to dot but it's just.. just about giving that variety to students but still getting the message across. For this, the people who run the project are not very flexible, so I wonder what is the point? I'd just change it to drawing animals. It doesn't change the message.

Interviewer: Sure. Have you got any other examples of activities where you're perhaps have adapt steps for? You've done with it-- You've run with it in your own way at all, beyond the suitcase example.

P06: Just trying to think. Yes. I think that one of the ones that we did was when we did the-- When we were looking at the commemorations at the First World War. A lot of what you had to do was when a couple of students went away on to a battlefield trip and they had to come back and do a project. Now the project that we did was actually different. It was creating a peace garden. A lot of the projects they wanted to do was something that could be delivered to the school, like in assemblies but what we did was well, let's create a peace garden so it's a constant reminder of what the students have done. There is an example thereof where we've done something different but it's still done. It's the same goal, to be honest.

Interviewer: Okay. Have you ever done anything where you've had to apply for funding specifically to deliver a peace education stuff at all?

P06: It's always a funny one with schools as there is sometimes funding available, but it's not a normal bidding process. We're up against the more popular stuff like sport, but sometimes schools set aside a special social budget we can use. With charities, it's usually an agreement that we'll deliver their stuff and we have to be pretty careful on the branding sometimes. But. We were currently involved in doing something on that was originally two projects. One was a peace orchard over in **[UK place name]**, where we were needing funding in order to get the go ahead. With this project and the other one was the send a friend to **[local area]** project which was students working or talking to refugees and asylum seekers about their experiences of moving to **[the local area]** and turning that into an educational resource really. They'd meet refugees, asylum seekers. They'd go away, do a project on it like a Graffiti banner, a peace banner, some poetry, music and then do a celebration at the end of it.

Interviewer: Okay and how far longer would that have gotten, had you had much dialogue with the funders-?

P06: Now, it's a very difficult process getting the funding because you've got to go through all these different fences and tick boxes and you've got to have all the evidence but it's getting trying to coordinate that and get students do certain things at certain times. Sometimes it's easier to rely on the school funds as the funders can make life difficult with red tape and it's not always even worth bothering with. In a way, I'd rather struggle through with minimal resources but get a project out to children than sit behind a desk for days on end in the hopes that I might get funding a few months later. I think sometimes they live in a different world. It's hard to work with children.

Interviewer: Okay. Sure. And have there any been any-- When you've been applying for funding, have there been any specific requirements from donors that you thought "How am I going to deal with that-?"

P06: Another one that we were applying to **is [UK Donor]**

Interviewer: Okay.

P06: And one of the things, where they've said is "About making sure there's a heritage element in the work that you do."

Interviewer: Okay and I guess is just then trying to find a way of mapping that across?

P06: Absolutely. Yes. It's not always easy to do. It wasn't what we originally were looking to do, so it's the case that we either had to change our project,

quite a lot, to suit them or look elsewhere. I think we did change in the end, but it wasn't quite the project we had hoped for.

Interviewer: Okay. thanks. One last question from me, and it's something that has cropped up in my wider research, but isn't perhaps something that you've touched on here. Obviously I am doing a PhD on peace education, but where do you see academic fitting in to what you do? By that I mean articles, journals or conferees etc?

P06: We can't afford journals so I wouldn't know. We don't really get involved in that type of thing, so I can't say that it affects me. There isn't much money to do conferences and to buy journals so I can't say that anyone here gets involved in academic stuff. A lot of what I do is based on experience. I learn from what works and adapt things for the students, so theory stuff I don't read. I should probably do more and I'd like to write some publications but it's just too expensive. I think I looked at a conference a few years back and it was going to cost around a thousand to go for two days, when you look at hotels and train. It was also during term time, so there was no way I could go. I have not given it much thought before, but they could make it easier to get involved. I'd probably make more of an effort myself if things were cheaper.

Interviewer: Thank you. That's really interesting. That's actually all the questions from me. Is there anything that you want to add at all about anything we've discussed or anything about peace education at all

P06: Just really where you see peace education from your own research because it's, as I said earlier in the meeting, that's where you get something and trying to get schools involved in that. It's just something that-- Where does it lie? Is it charities that help out? Is it schools? You've got RE. But then you've got some schools that may deliver RE at not the same good quality. It's not something that's really promoted. Even with things like **[Project],** peace and reconciliation is not really pushed. It's certainly not part of the curriculum in a decent way. I'm not sure it should be forced as such into the curriculum, but there should be a space for it somewhere. Perhaps a lesson where students can talk about what they see in the news and to talk about difficult subjects in a safe space. I think if you forced it to have an exam like a GCSE, it would lose it purpose. But I don't know. It should be there but it shouldn't be forced. Is that even possible?

Interviewer: Yes, it is a difficult one because it's very wide. So, in a sense that the phrase 'peace education' specifically means very little because it can be interpreted in such different ways. If you read say the academia around it, most people would tend to automatically go to-- If you think a peace education, it's like a post war zone for example and people think of peace education being the healing process after like Rwanda, for example.

Most people struggle to relate it back to non-war circumstances, like the UK for example, because the general perception is that there's no need to teach peace education. Which is a very limited sort of outlook on it and then you have this whole wider argument then about peace--Whether or not peace education should be classroom-based or should be actively beyond the classroom based.

There are some quite vocal critics of classroom based activity in full stop saying " It's too formalized" and "People don't get enough out of it." There need to be grassroots, outgoing and do stuff so there's a lot of conflicting stuff.

P06: Yes, that’s right. It does need to be made fun and grassroots as formalising will turn people off. But then if it’s not mandatory, nobody will do it. There’s no money, no time or no interest. With schools there is no space any more, it’s all about grades or league tables. It’s bloody stupid.

Interviewer: I think There's no right or wrong answer, from what I've been seeing especially talking to practitioners it is really about making sure it's tailored for the right audience. Some of them, like you, it is about making it relatable and fitting it in wherever it is appropriate. Other times it is doing something radically different to fix a very specific problem, it might be bullying, it might be racism, it might be two different cultures clashing. It's actually quite difficult to generalize but I think from what I've seen any way, if it is going to be in schools it's more of an institutional approach. If we are talking about formal education, it is not necessarily saying it's only for RE or Social classes or whatever, it's about finding ways of embedding it across subjects.

It's a mindset to transfer to students and making them realize that it is important. It's a way of going about things as opposed to just learning about it. Again, I think that comes back to the criticism if it is just talks them in one subject area, people are associated with it being simply this-

P06: Holistic?

Interviewer: Yes especially if they have this perception maybe from their parents that peace lessons or things like RE is like a dumbed down subject or a non subject. Then students pick up on that and then don't place importance on it. Again, I interviewed a few people who do things outside of the normal curriculum and then they do the activity based stuff with students that's in the school but not necessarily in a classroom setting.

It's about just about attaching students from that form of being sat at desks. For them for example it was very much about like you had to remove the desks and make sure students were sitting in a different way to how they would in class and stuff. Again, it seems to be about transcribing that experience to suit their situation.

P06: Yes. Even the stuff that we do with charity, we do quite a lot of stuff with charity, it's getting that across that stuff you do at charity it's not ticking a box and it's not, "Well that's what we do because we're a **[religious]** school," we do that because by doing charity work it reduces social tension, it helps fill in gaps in society where there are issues.

By doing that we're doing our part is that social responsibility really and it's getting that message across at an early age. That's just another aspect of peacemaking along with just the basics of holding the door open to be polite. It should be second nature to want to live peacefully, like using a magnet and just knowing it'll hold a paperclip. It all comes down to that. That's really where teaching peace comes in it's got those core messages, creating peace within. Are you at peace with yourself, or are you not? Do you know how to deal with that inner peace and then it's at the other level and so forth and very interesting.

Interviewer: Brilliant, well thank you for that, it has been very useful. Have you got anything further you'd like to add or ask at this point?

P06: No. thank you that's been interesting. It's helped me actually to talk through this stuff as it really isn't being pushed enough.

Interviewer: [conclusions and ethics roundup]

Appendix 6g

Participant 07

Interviewer: Hi there.

P07: Hi.

Interviewer: Thank you for this. It's really useful. **[introduction and ethics].**

P07: Yes that's all fine. I've emailed you the form.

Interviewer: That's fine. If you don't mind starting, shall we continue?

P07: Yes.

Interviewer: Could you explain a little bit about your experience with peace education and what you've done in terms of-- in that field?

P07: Yes. Well, in terms of my practical experience, I worked for -- after I finished my PhD for about five years as a Director of a peace education program in **[the Middle East]**, which was working with **[Middle Eastern Country a]** and **[Middle Eastern Country b],** with teachers, students and people from the relevant education ministries. Some of what we did was UK based and we worked to develop content, but a lot of it was in **[the Middle East]**.

What I did was the director for this project which is we developed curricula and we took subjects, history, sociology, and languages, and literature. We tried to enrich, insert a new text or look at the text from a peace education lens, we made sure we had that component. And then we had another component which was the training of the teachers and the actual encounter or meeting between **[Middle Eastern Country a]** and **[Middle Eastern Country b]** teachers.

They were supposed to go back and work with this in their schools to integrate it in the formal structure and curricula of the day, so that if you want to teach we try, most of the time. Say if you want to teach history, we agree with the school that there will be once, I don't know, every two weeks a unit that mostly will look at history from a peace education perspective so we can renew content. We did what we called the face-to-face encounter and meeting with the other and then the teachers went and did this work in school.

There was no encounters as far as I remember with the students because the main purpose really was what we called the agents of change, which is the teachers, the principals, the people from the ministries, etc. Then we obviously did follow up. We have people who designed the curricula, who tested it, who then trained the teachers. Then we did the follow up to the schools make sure --

because it was very difficult, there was a lot of, I would say, a lot of hostility towards teaching this subject in school. For that roughly, the values that the curricula promoted was peace, respect, understanding, justice, equality, diversity. That was the values that underpin the curricula and that conflict is narrative.

Interviewer: Brilliant. Now, with some of the research that I've done, there seems to a bit of split in terms of opinions and views on the approaches to peace education. From your perspective, when sort of delivering peace education projects, does it matter whether or not the projects are classroom-based curricula projects or compared to say in the field active style project? Does that matter? Have you got a preference of what style of peace education, perhaps, is the most effective? Or do you have any opinions on that?

P07: Ideally, I would prefer that it would be an integral part of the life of the daily life of the students and the teachers. In other words, that it will be part of the curricula and it's not just like a special one hour here or a summer programme there. It's my preference that it would become part of the school life and students' life. However, I know this is very difficult and perhaps is not in line with everyone’s thinking.

It's so challenging for schools because it's not just there's a lot of demand for them not to do peace education for political or whatever reasons, but also there are pressure to do other subjects, sports, music, other projects, organizations come with democracy, human rights. I see it mirrored in schools here in the UK. There's a lot of competition. In a way, in the long term, it's better to have teachers who are sensitized, sensitive I would say, peace education sensitive. I don't want them to be experts in peace education, they don’t need to be. But they should be able to teach what they teach with a little taste of what they are teaching with peace education.

Interviewer: Okay. With that in mind then, do you think that there's room for extracurricular peace education and should it just be limited to student and teachers? Or is there a bigger role to play, do you think, for peace education in the wider societal setup?

P07: No. I definitely agree that there is a place and it should be more in general in society. But then I think that would make it become extracurricular. I would like to peace education as part of the curricula. I know I'm probably dreamer but of course, the minute that you become extracurricular it's easy to drop it.

Interviewer: Okay, yes.

P07: But if it's outside the school structure I think that definitely there is a need and you could do it with other groups and other communities that could be event based or a series of events around peace education. That's the broad

perspective. I think it would be very effective to have extracurricular. When we talk about the schools my preference is to integrate it into the curricula.

Interviewer: Okay. And in terms of your experience of delivering projects, and were the projects you were working on, were they funded by donors or were they self-funded? How were you able to realize the projects?

P07: Well, unfortunately it is all funded by donors. And unfortunately that comes… I wouldn't say with some strings, but some conditions that are not always explicit or obvious but it is.. I remember it now some funders on a project, they were not happy about unit that we developed around the issue of refugees, looking at refugees and how they can integrate. The donors, they didn't like it and basically they pushed us not to have it in the project.

Interviewer: How did you resolve that, was there a compromise or did you just have to drop it or?

P07: No, we didn't drop it because in this case I think the **[Middle Eastern country a]** partners, the schools they were so strong in their relationship, that without it the whole thing would have collapsed, so in a way we were lucky because they the leverage to speak on our behalf if you know what I mean, but it is not easy. It was in the project specifically that I work was funded by **[Major International Donor's]** money, which came **from [A Western Country].**

Interviewer: When you were looking to secure funding from donors, were there any things you generally expect to be asked for when you're applying at all, were the things that you knew you would perhaps have to deliver or promised to deliver?

P07: I think they wanted to see shift in attitude, which was very difficult to show. Donors always ask for this. But I think the trouble, it was their views on impact. It was very much they wanted to see you have more encounters, and meetings, which was very costly. This type of thing's easy to communicate for donors though. Easy to communicate by showing photos of **[Middle Eastern]** teachers working together or worship together etc. They can see records and registers. It's all superficial, but I think they saw it as impact. While really, really the truth that it is a much more complex process of change that happens and that can't be shown in records or photos.

Interviewer: Brilliant. One of the areas I've been looking at specifically as part of the PhD is when donors ask for replication of projects, or the ability for projects to be replicated. Have you ever encountered that, and if you were asked can you replicate your project? How would you interpret that?

P07: We developed a workshop model, which looked at asymmetry in the encounter, looked at asymmetry between the parties, looked at-- try to challenge their assumptions that existed between the parties about each other,

building trust when people met and didn't separate the emotional, and the content, we so we saw it as a holistic. The emotional engagement and encounter and the content that they would be teaching, and it is a model that it was very successful, was very useful and people later did use it. We spend a lot of time trying to develop this with both Palestinian organization and Israeli organization who both of them have the expertise in this type of work, so I can see that there is a possibility to develop a generic model for say workshop here looking at peace education, and but the content would be different from one conflict to another. What would be replicated is like what process, the process, the values of this space upon the conceptual aspect of the approach, and I think it is, that was a very important contribution that we made in this way.

Interviewer: Would you then consider the ability to replicate projects important or would you say it's more important to tailor to the context?

P07: I definitely think it is needed to be tailored to the context, and need to be sensitive to the context and both the principle, the values, the approach could be fairly similar in a way. I remember the very very first meeting when we started the project, I remember we had staff meeting, and we were saying okay, what is it that we want to promote, what is the change that we want this peace education program. I think that was in a way important because, we try to have a shared vision and understanding of the long-term change that we want and then we moved about how to do it, which I think then you need to be more sensitive to each context. In a way you can actually use different subjects, it doesn't have to be history because it is brings with it the controversial.

Interviewer: Of course.

P07: Yes, but I remember one teacher who's teaching maths, and he was also trying to think how can I teach math with a with a touch of peace education. It was very interesting, he understood that what the values, what the messages and he tried then to tweak and bring different ideas to his teaching.

Interviewer: Okay. Have you ever been asked then by a donor to place an emphasis on replication in your experience then?

P07: No. I think donors in a way look at--I don't think that they see--particularly if they work international-- that they see that as a priority. They look at **[the Middle East]**, they looked at **[Africa]** they looked at this. I never been asked by a donor to share with them what lessons can be learned from the work in **[Middle Eastern Country a]** to other context and what the model that we developed, there never be a the discussion or with **[donor]** for example to say we like this model, we would like to see if we can use it or borrow it in another context.

Interviewer: No but perhaps could it have been the case where you'd developed a project for one specific say-- sorry could the project and curriculum you devised and create could then be replicated within **[middle eastern country b]** for example or was it just used in one school?

P07: Well it's been-- I know it's been used in other-- it's been used not only in the schools that's part of the project. I know that other teachers who heard about it liked it. They asked for the material. Of course you see we had the content book and then we had a guide for the teacher. Teacher could pretty detail how to plan, what issues, how to conduct the discussion in the class. I do know that some teachers from other schools asked for the material and they've gotten them independently. So I guess in that respect, the project was replicated through the books and carried on to today. It wasn't a donor requirement to replicate, but we did need to produce books and guides. I said that sometimes donors do not always tell you what they actually want. Maybe the books is the replication they wanted.

Interviewer: You mentioned earlier that you did have a case you where the donor didn't agree with what you were delivering. Do you have any other cases where a donor has perhaps asked for something that couldn't be delivered? Or the donor has not agreed with what you've delivered?

P07: I'm just trying to think a little. Some things are a long time ago. I can't think of a specific but I know that we had regular some tension with the donors about delivery. We were not that keen in just having more, for example they wanted to have numbers, more students, more teachers and we would say, look maybe we should focus on-- we can't cover the whole system, data systems in the two countries. We focused in a manageable smaller group. We're creating what we call agents of change rather than thin spread. They wanted numbers, in the report we said 3,000 people being met and studied and it's fine.

Interviewer: It's quantity rather than quality I guess.

P07: Yes they wanted more quantity of meetings and quantities of hours of contact rather than what I would consider the real impact. What is the change? How can we collect and use those stories from the teacher about how this program impacted on them? The donors want impact, but they want numbers. To me, that's not really impact. I was thinking the other day that one idea I'd like to do, because this is to follow up from years ago. I was thinking it would be a fascinating research project to go and to speak to the teachers who were part of this program 10 years ago and see what happened. We don't have anything funded but it would be interesting to see any reflection, what this project has this impact on them. That's it's a PhD by itself. That's real impact too.

Interviewer: Absolutely. But generally speaking would you say that the donors would be interested that? Or would that be more of your own personal interest?

P07: It probably would be my personal interest. I don't think the donors would be interested in such a thing. I mean maybe they are, but it's not something they'd ever fund. They usually they would conduct their own public evaluation.

Interviewer: Yes. But would that be more shorter-term rather than longer-term?

P07: Yes. I would be curious to know if any of the donors would go back to up to a team and ask this question.

Interviewer: Yes indeed. It seems to be a trick subject, impact. Balancing immediate numbers and statistics with meaningful long-term measuring.

P07: I think it's true. I think one should also reflect and be critical of our effect as managers of such programs. People that hold this program not reluctant, we are actually we were reluctant to approach, to argue, to persuade donors because you don't want to upset them.

Interviewer: Okay that's interesting. A little bit of a different question now. I'd like to ask you about the realities of peace education and the academia behind it. This could be use of theory, engagement in conferences, discourse. What are your thoughts on that?

P07: I think generally as observation it is correct maybe to say that there isn't enough between us and career academics. Because I came--I was myself as an academic, I move between typical society and academia. I was able to bring some of this experience and other academics into this project. If for example insisted that would be an evaluation per year and we did actually. There is an article, I don't know if you came across it but if I'll find it I'll send it to you.

Interviewer: It would be a really useful, thanks.

P07: Yes. A **[Middle Eastern]** colleague. **[They]** wrote an evaluation and she published later paper on that on the peace education. I think I have the paper I will send it to you.

Interviewer: Thank you yes.

P07: Because I think I was aware of their importance, we insisted that there would be an evaluation that's systemic that's done by an academic person and published.

Interviewer: Thank you. Yes. I think that that's the end of the formal questions I had for you as you've covered a number of points anyway within the conversation. Thank you for the time for taking part in the interview. If you've got any questions you'd like to ask me before we conclude, please feel free.

P07: I was wondering when you're asking about the- to duplicate such a project. Is the idea that-- is there an assumption that it is possible to do that conceptually or?

Interviewer: Well, yes. This is a big part of the PhD. In some cases, certain donors do when they put out the calls for funds. There has also been some controversy in academia about replication and we are starting to see a discussion about it from the project delivery point of view. What's quite interesting is that in the cases where I've found where replication's been asked, there's no description of what that should be or no definition of what replication is which is quite interesting. In terms of the people I've interviewed, what they've been asked what their answer to that has been, "Well actually it's almost impossible directly replicate duplicate a program." Quite often it's more about sharing approaches, sharing handbooks and sharing the methodology. But in terms of being able to explicitly say, "I'm going to replicate this project", it's not an easy thing to do, or even to comprehend what that fully means. It's an interesting one because it pops up, it's not really that well-defined.

P07: Yes -- No, I don't think there is a systematic of approach amongst donors from my experience. I think usually, the people who do this duplication or replication of projects know that usually it's the NGOs who did either the training or the design and development of the project. I know the two NGOs. We were leading the project but we worked with two other NGOs to developed with us the approach, the concept, the model. I know that they are now using it but not the doors.

Interviewer: Okay, that's interesting.

P07: The NGOs themselves become --well because they developed it probably more because it was close to their approach.

Interviewer: I suppose in a way it becomes their sort of intellectual property, in a way.

P07: Exactly, yes.

Interviewer: Okay, that's really interesting.

P07: In fact, the curricula they developed it is a joint in terms of copyright for us and for the NGO that developed it with us. They could use it.

Interviewer: Okay, that's interesting. That's actually something that's not come up so far is this concept of copyright and who actually owns the content, that's really interesting. Brilliant, Is there anything else you'd like to ask at all before we conclude?

P07: No, that's it all.

Interviewer: Brilliant.

P07: Good luck with it.

Interviewer: Thank you very much and thank you for your time. **[final ethics roundup and goodbye]**

Appendix 6h

Participant 08

Interviewer: Hi **[P08].** Before we begin, I just need to go over a few things**.** **[Introduction and ethics]**

P08: Yes, that's all fine.

Interviewer: Brilliant, so if you don't mind, just as a starter do you mind just explaining a little bit what you do and your role?

P08: Yes, **[organisation**] was set up in about **[year]**, in response to issues we were having in **[English City]**. **[Donors]** were looking for projects to use to introduce peace as education to local children. So, it was set up through proposals from busy work to the development education centre in **[English City]**. And **[organisation's**] sort of intention is to provide access to peer mediation and schemes within primary and secondary schools.

So it's based on the premise that all children should have the opportunity to learn conflict resolution skills and the idea of setting up a whole school approach which both trains staff, lunchtime supervisors, those briefings for governors and senior leaders, workshops for parents and training for all key year groups of children and then invites volunteers to step forward and then we run a two-day intensive training for them to become mediators, and they then run mediation schemes within the school.

So, what's particularly unique about it is that it's not only training young people with knowledge and skills, but it's immediately putting it into practice. They get to use these skills straight away. So we've been running since **[year]** which we've worked in about 61 schools and more primary than secondary. Many of them are sustained running a peer mediation scheme within schools, which is basically a rotary volunteer of young people who then mediate disputes particularly between other pupils or students that have no break times.

Interviewer: And when you're offering your program, you target particular schools, is there any trouble schools or it either is it just open to generally the area?

P08: Well we prefer to work in schools in areas of high need. We're open to offers from anyone.

Interviewer: Sure, and in terms of how you go about it, is own sort of activity-based active learning or is it mostly classroom based traditional learning?

P08: It's very very participative learning. So there's lots and lots of games and lots of activities and that's within the whole class settings, and then with the two-day peer mediator training that includes lots games activities but also quite a number of role plays to build experience and confidence.

Interviewer: And is there a particular reason why you opt for that sort of much more active participatory approach at all?

P08: I think because it's primarily skills-based learning and less children young people practice those skills in safe settings. I don't think it is something that works being taught from the front, so to speak. I mean they have a bit of understanding of what and why, which is delivered to them. But it's very little. We're now not using PowerPoint or lecturing at all with the children, so it's all very very interactive. And the style of it is supposed to model the ethos we're trying to achieve as well.

Interviewer: Sure, and so will it be fair to say then that's arguably a traditional classroom-based approach wouldn't necessarily be appropriate for this what we're doing.

Interviewer: We are insistent that we put the children in a circle, and some in some schools they're well used to that and they're used to circle time approaches in other schools they're not. And it really shows, so yes, we try and move away from the traditional kind of ideas of writing romances, federal structure into a much more open equal setting in a much more, yes.

Interviewer: Brilliant, and when you deliver projects, do you rely on external donor funding or is it mainly internal funding used to be able to deliver these?

P08: The schools all make a contribution to the total cost of what we deliver, that contribution is usually somewhere between about a quarter or quarter to a third. The rest is all external donor funding. The initial legacy that was used over the first few years to kick-start the project. But ever since then we're now totally totally dependent on donor funding.

Interviewer: And is this the case, do you have to bid for this funding or do you have an agreement is sort of rolling year-on-year? The idea, is it multiple sources maybe?

P08: Yes, we have a group called friends of **[Organisation]**, who do various kinds of fundraising from book sales, plant sales, etc, which raises just about a couple of thousand-ish per year, but the rest of our money which is total turnover about 60,000 a year is raised through bid applications to various trust fund charity grant making bodies, both local and national.

Interviewer: Okay, and when you go about applying for these national trust funds, are there any requirements or elements you would expect them to ask of you when delivering the projects at all?

P08: They all have their own criteria which we try and make sure we match as best we can. We've been particularly successful in going for repeat funding from funders who funded us previously. They tend to like us, we provide them with monitoring on how we've spent money, and the best we can do in terms of outcomes which I personally feel is always inadequate, but you can't really show in a one-year piece of work with a school that you've significantly changed the whole school ethos.

And what we've got is stories from schools that have been running schemes for many years, whereby they can gather data which shows impact for some children on attendance, or on academic achievement or on engagement, or and overall behaviour within schools or ethos within schools is shifted more positively. So for the new schools where we spent the money we have to call on evidence from schools that have been doing it for some time, to say this is a step along this journey.

And our major funder at the moment is **[donor]**, so they are obviously looking for a greater level of evaluation. Their funding is to run schemes in three secondary schools, and they are expecting a level of reporting which is based on an impact model which is fine. We're happy to do that, absolutely fine but it is tricky capturing. I mean we can capture a lot of qualitative data and lots of anecdotal stories from staff and pupils, the student's apparent difficulty. What's tricky is capturing any quantitative data that there's very much analysis.

Interviewer: That actually seems to be a common theme, that the whole notion of what is actually impact and how do you prove that?

P08: Make me how you prove it and the time scale? So I've come from a background of doing lots of evaluation, impact work, it's the idea that this is a magic wand that's going to shift things within a year and it's not. It's a slow burner.

Interviewer: And in terms of working with donors and donor requirements have you ever been asked to prove that you're a pro? Anything to do with your project is replicable law, have you been asked to roll a particular project out or an approach out across multiple schools, have you encountered that at all?

P08: Well our three-year funding from **[donor]** is pilot with a view to us having a model that we can then go on and use of the schools. So that is the expectations and to some extent, we've done that, you know how we've worked our first school has shifted to the second shifted in the third school. So we've done a lot of very actively capturing that learning since we've gone along. So

yes, with our primary school work we are by and large, kind of saying there that we've got a model that we have tried and tested in so many schools now that we feel confident that the model both works for the children, and it's acceptable to schools and it's realistic. We can argue that we're -- but we've got a fairly firm basis on experience with that one.

Interviewer: Sure, and with that in mind then, would you place a lot of emphasis on a project being replicable? The reason I ask this is, some of the projects I've been involved with in interviewing, some people are quite strongly viewed that actually replication is not the ideal.

You did mention the idea being that per situation, per institution, per course, things need to be tailored rather than just copied. Then others are saying, well actually replication is actually quite useful because it gives the guidance, like a bottom line that needs to be repeated. How would you view replication in terms of peace education?

P08: I think we would view it that, we would want all children and young people to have access to training in conflict resolution skills, so we would use as the basis our replicable model. Then what we've done for example with the **[donor]** three-year funding for three schools, is we've done our core model which is includes soft training, includes training whole year groups of students, includes inviting volunteers to step forward, includes two-day intensive training of mediators etcetera, etcetera, more and more and more, but with each school we've included for one innovative university-commerce project.

We've used our core model which we feel confident in, but we are constantly improving. Tweaking, changing the bits of the delivery, changing the order of things, changing some of the activities to become more illustrative or -- we're learning from each group that go along, but the core framework, it's fairly similar. We're adding on an innovative project from each school, which is basically about saying what's the key issue for your school, and what could we help do something about?

We've done one, a big piece of group work with group of lads, who were actively involved in **[English City's]** gang scene inward school. Another school we worked with groups of girls, who were in the middle of a very major fallout, and made a film of the process they went through in terms of mediation. This was their idea to make a film from it, because they wanted to share that experience. That's been good and then there a school we're about to do a piece of art based work, which is it's going to be a combination of storyboards, and again this is strictly targeted at children.

Interviewer: Sure, and you mentioned there something about two different projects, two very different project about a group of boys and a group of girls. Does your approach have to change dramatically to tailor into the different

groups, or again do you find just generally use the same approaches no matter what, that general range I guess?

P08: Our overall model is throughout the gender or any gender, because within it includes a lot of work around developing listening skills. Then there will be all sorts of individual aspects to that which would span gender issues, race issues, disability, ability issues and many more. It's a whole school approach, but it's got a very individualized element to it.

Interviewer: Brilliant, and in terms of again just going back to the donors question, have you ever had a difficult donor deal with, or had the situation where the donors perhaps has expected something that hasn't been realistic or achievable? Has there been any issues in communication or expectations with donors that you found at all?

P08: Actually, that's interesting as fairly recently the **[Major Donor]** put aside £6 million worth of monies for character education. Which we thought looked appropriate to what we were offering, which is very much around developing negotiation skills, mediation skills, business skills etc, but their form this year to apply -- we applied last year unsuccessfully. Their form this year had a question, number three, asking does your organization have a military source? We don't, and I couldn't even think of a way of trying to say that we did, but that was something they definitely wanted as part of it. The questions wording would suggest that. It's quite extraordinary I thought, but you might like to look on the **[Major Donor]** website, for the character education grants.

Interviewer: Yes, I will definitely yes.

P08: There is a very interesting definition of what character education is, where there isn't a definition there is still an implication.

Interviewer: Yes, that is very unusual actually.

P08: I think it's illustrative, I believe.

Interviewer: Yes, so again with your -- just a question about the -- you're delivering your clients I guess, is it limited to that geographic region, or have you ever delivered projects a little bit further afield?

P08: We have done things with schools in **[multiple UK Regions],** and so roughly about an hour's traveling distance **from [English City]**, but we're part of a national peer mediation network which meets once a term, so that includes similar projects of which they are very, very few. Then you got three or four others around the country, but other people interested in similar types of work and so we meet, so we've got a national network.

Interviewer: Sure, and are your projects all fairly similar to the share sort of resources, or are they still independent but just part of a bigger network?

P08: Independent and part of a bigger firm network, but in a friendly and supportive way.

Interviewer: Would you ever consider perhaps -- I don't know if it's appropriate, but your approach to delivery, would you ever consider taking it overseas, or is it much more targeted focused on the area that you're looking at?

P08: The previous person in my role, and through his links with the national network, did go into work and take some of the aspects of the work over to a broad, street children in **[Middle Eastern Country].** Yes we would consider it, yes.

Interviewer: Do you know much about the **[Middle Eastern Country]** project? Was it successful? Did it use the same approach or is it vastly different?

P08: It was delivered through translators, which brings its own issues. I guess this is where replication, exact replication, has it’s issues. It was -- I think I'd need to put you more directly in touch with the guide to say, or I could send you a write-up of it.

Interviewer: If you're able to do that would be really fantastic, I'll certainly take a read through.

P08: The other thing we've done is that we've got a training manual, which we're just about finished updating for schools to use, because obviously we work with schools in the first year. Then we leave them with all the training materials for them to continue to work, year on year on year. Then we have an annual conference which was last Friday, so we had about 100 children all trained mediators, together with **[UK University a]**. So that's always a lot of fun.

Interviewer: Yes, can I ask a bit more about that actually, how academic elements fit into what you do. They go about their projects etcetera, and they -- it's quite different from the reality academics, Do you feel that you work quite closely with academics, in this case in **[UK University a]**, or and do you find there are differences between academia and the realities of peace education?

P08: Well I've done things like, I've run sessions at **[UK University b]**, for trainee teachers in peace education. One of our trustees is a lecturer, on one of the Education degree courses at **[UK University a]**, We’re in our third year now of taking students from that course on placement, and we are also linked up with the professor at **[UK University c]**, you may know.

Interviewer: Yes, I have met **[the professor].**

P08: Okay, we've got tenure thing with **[the professor]** but we hope to strengthen that.

Interviewer: Yes, she seems very enthusiastic.

P08: Yes, I'm very keen that we know the best of what's available and kind of academic input to the work that we're doing.

Interviewer: Sure. And would you ever use that in terms of your delivery or is it just positive reading around the subject?

P08: No, certainly when delivering training to staff groups, we would certainly draw on academic studies showing impacts or understanding the theories it already. I think we drawn a lot of things written from certain neuroscience about how your brains cope with flux of emotions through to of all sorts of different things really.

Interviewer: And that's really interesting to say, as linkages with universities have come up with other interviews.

P08: I think it can better if they've not had enough time… It takes time to develop these links, doesn't it? I mean, I think it's really important. What is also useful is when people come up with new models that we can use to explain the thinking and the rationale and the kind of trying to achieve; we've kind of always welcoming new models.

Interviewer: Sure. Brilliant. I think that's actually all the set questions I had intended to ask of you today. Before we do conclude, is there anything you'd like to add, or to ask me?

P08: Sure. Generally, I feel like we do need a replicable model which is a framework for our work. This is what we do and a model could help us make things easier. It's helpful, like doing mass email in a way. I can create one standard email that goes out to all school that contacts us for information, which helps the process.

I think if we had a replicable model, that we would then still tailor and adapt and respond, I think it's more of a framework model which has got essential elements and ways. And within that, if we would-- but I don't know it's quite the same as how other people may have described it as like not replicating things because we certainly don't start from scratch each time we start from our experience.

Interviewer: And that's interesting as well as replication can be a very fuzzy word.. I found this with peace education as well. If you don't mind me asking, how would you define peace education?

P08: Hang on. How would I define it? You can tell I've not been asked that. I'll have a go and then I'll say I don't agree what I've just said. I think it is sharing with learners the knowledge skills and understanding of how we can learn to live together and more effectively reducing the harm caused by conflict and that conflict can be due to either how we get on with each other or how we battle over the world's resources.

Interviewer: Because again that's a really interesting part of why I've been looking at and certainly the academia behind it. There's actually no real agreement as to what peace education actually means.

P08: What do you think it is?

Interviewer: Well, I think very similar to that. Just going back to the literature, there seems to be two different camps anyway, there's one that considers peace education something that can be taught perhaps the classroom based environment and it's much more like a curriculum based activity. Then you have the others which are much more I guess like yourselves. It's all about bringing experience to the front and trying to avoid conflict rather than just teaching about it.

Again, as part of the Ph.D., I'm just trying to explore how people define its and whether or there should be a strict definition of it which was really interesting, actually people use the term peace education but actually it can mean sort of everything and nothing almost. It's such a wise loose term but again in my experience with the few projects I have been involved with is very much about knowledge and skills and making sure people can relate what they're learning and being taught in to translate that into a practical application. It's all very well being taught it, but without that link to reality it's fairly limited or perhaps not as effective as it could be.

P08: I think just one little point that you mentioned just then, were very clear when talking to schools that we have no expectation of reducing conflict. Conflict is a healthy thing, and it's how people learn and battle and reposition themselves etcetera. What we're trying to do is reduce the hurt and harm caused by conflict.

Interviewer: And again that's a very clear definition. I mean that goes back to theorists such as Lederach, who sees conflict is all about human growth. Human change is how about manifests and whether or not becomes armed conflict is there's a whole spectrum of conflict.

P08: Do you come across **[Peace-Related Event]**?

Interviewer: Yes, and there's a couple of academics here at the University which have had involvement and I've had some interviews for people have been involved.

P08: And their current director of education, **[person name]** who we exchange workshops with. We do one for them and they do one for us. That's quite interesting because looking whole curriculum is now based around the lives of 13 of the Peace Prize laureates and they teach about those lives, and they were ordinary people who started off just doing one little thing, and then talked about how they've overcome all sorts of obstacles but actually then get the people to think about a campaign which is project they might like to think about investing in.

Interviewer: Yes, absolutely. I have been for the course of Ph.D. of emails and try to communicate with a lot of people, I try to hold them and see if they're willing to be involved. Have you got anything else you'd like to raise or ask?

P08: Not that I can think of.

Interviewer: Thank you and thank you ever so much for your time. That's been really useful and a lot will that help with now as it contributes to a body of interviews that I've done and I'll be trying to find some of linkages between what people have said and differences between what people have said.

And again the purposes is that explore the expiratory Ph.D. is not about making accuracy accusations about anything in particular. It's just exploring that relationship between practitioner and donor exploring what peace education actually means in reality and also this content of replication whether or not it's an important element to be able to hold, sell replicate projects and again what I seemed to be finding is much more about this concept of sharing best practice almost is about sharing frameworks supposed to you will do it this way every single time.

P08: Yes. Having said that we have produced training manual.

Interviewer: And again I think lots of people have said they've done that, but see it as a guide, not an absolute you must follow it to the letter. It is about adjusting and making sure it's suitable to the situations opposed to just cracking ahead and just reading the text out etcetera and delivering the same way every time.

P08: Yes, and interesting isn't it? Just this whole notion about whether it's useful to have some sort of quality mark. Which is how many organization's doing things now.

Interviewer: And the whole higher education system may be having a big shakeup in future in that regard as well with the TEF coming in and we already have the REF. So it's very wide ranging, this notion of quality and how to measure impact..

P08: Yes of course and it can be quite constraining. Sometimes enabling, but often frustrating. That's quite interesting debate there. Yes.

Interviewer: Yes.

P08: Okay.

Interviewer: Brilliant, thank you ever so much. **[Conclusions and final ethics round-up]**

Appendix 6i

Participant 09

Interviewer: Hi.

P09: Hello

Interviewer: How are you?

P09: How are you?

Interviewer: Yes, not too bad, thank you. Please excuse me, I've got a cold at the moment, so, I might sound a little bit funny. How are you?

P09: Fine. Just quiet here now as we wind down for the break.

Interviewer: Yes.

P09: Good thing for you.

Interviewer: Thank you ever so much for agreeing for taking part in this. **[Introduction and Ethics]** So, if you're ready to start, I will begin?

P09: Yes, sure. You have my forms I think?

Interviewer: Brilliant, yes. If you don't mind, can you start by telling me a little bit more about what you do and what your work is in relation to peace education?

P09: As a practitioner, I have worked with three different projects outside of the UK that all are-- one is still going on but I'm not involved in that anymore. I was involved at three different programs. One that **[lasted 5 years**] in **[Middle Eastern Country A]** and **[Middle Eastern Country B]**.

Another one was in **[Eastern Europe Country].** Where we put together ethnic **[Nationality A]** and the minority **[Nationality B].** And also, in **[African Country],** we're going to have peace in this program with the aim to discuss reconciliation and other issues.

Interviewer: Sure. With these particular projects, were they externally funded?

P09: They were externally funded. Two of them were supported by **[European Donor A]**. And then you have one funded by **[European Donor B].**

Interviewer: Okay, Brilliant. Have you had any other involvement in peace education at all or is it just those three main projects?

P09: These are the three main projects, yes.

Interviewer: In terms of when you're thinking about running a project or being involved in a project, what would you generally expect donors to be looking for when you're applying for funding?

P09: What donors are looking for?

Interviewer: Yes.

P09: Well, I think that depends on what program that you have and who you apply to. But **[European Donor B]** funded project is more aimed at building capacities in education and in those partner countries you worked with. Kind of like what Erasmus offers university students.

So in **[European Country]**, we may build both a second and third cycle. And in international relations, we focused on them reconciliation and issues of alienation, otherness.

While in the other two, it was more **[European Donor A]** supported capacity building. Where we had more freedom to define on what you wanted to build. But there were similarity, on the one hand, build MA programs, on the other hand, also took PhD students to our department and trained them for long term capacity building. And actually, the one that was still working since 2003, that's still an ongoing program.

Interviewer: In terms of when you're delivering projects, how are they delivered? Is it in the classroom or is it more practical, sort of grassroots in the field?

P09: The **[programme name]** ally program aimed at actually building relationships between two antagonistic groups. They were sitting together in the same classroom and the program was running for nearly two years, wait generation. It really have that focus on peace and development on agenda level but also more specifically, applied to the Israeli-Palestinian conflict.

We both have theoretical models, of course. And also, several practical exercises within the pillar of conflict resolution.

Interviewer: How about the other two then? Were they similar, were they classroom based?

P09: Well I would say we had less of long term goal of building relationships that should become sustainable. We also had the idea of focusing on the conflicts and the past and what were their problems. And, I'm hoping that this would also lead to some sort of relationship building. It was not an explicit aim as it was with the **[Middle Eastern]** program.

Interviewer: Just leading on from this, there's some debate as to whether or not peace education should be a formalized and curriculum based approach in education, and whether or not it's more effective in the field at the grassroots level to tackle projects as outside of the classroom. Do you have any views on that all? Do you have a preference or a specific way that you prefer to work when delivering projects?

P09: That was a huge question.

Interviewer: I'm sorry, shall I perhaps break it down into some smaller questions to talk about step-by-step?

P09: That's okay. There are many aspects to this that raise further questions and I don't think that there is an easy answer for you. How can, for instance, a micro project on the grassroots level actually lead to sort of broader impact on the conflict itself? That's one of the big challenges and one of my main research questions, as well.

How you create the ripple effect and how can that-- In the **[Middle Eastern]** program, we have the aim that we could at best serve as some sort of role model for how we can bring antagonistic groups together. And actually build sustainable relations that last, go on the ending of the program itself. And maybe, who knows, at some point later in time, this could be a useful relationship depending on where these students end up in professional life.

Also perhaps maybe It might be when we're recruiting the students there, the aim was that they should deal or mirror key positions at various levels of society from both sides. Whether they were from the authorities or whether they were NGO people and so on. At best, serving as a role model maybe that it could have an impact at some point later in time, that was the ambition. But of course, we were all aware of the challenges the micro project has. As I see it, it's more like almost being a resistance activity when nationalists, war monger and allies are dominant to discourses in the conflict area.

From the practitioner's point of view, but also from the research module, I see what the challenges are. In fact, compared with the **[Eastern European country A]** program, we have much more institutional support from above, being from the ministry. So, we transformed their whole educational system to adapt it more to the regional requirements. Although this goes against the general ethos of working at the grassroots, it was actually easier to implement from above, so to speak.

However, it's still a micro project and one is astonished at the **[Eastern European country A]** case for instance has not manage to broaden the aim to have [**inter-ethnic group]** cooperation at the university levels, that are still relatively segregated. In other words, I think that the so-called better-- if you

have something-- when you have the institutional support from the government, the authorities. And we try to think on how we apply this kind of peace education curriculum.

And I still also believe that it's important to remember that the content and how you do it matters for the success of this type of education.

Interviewer: Thank you. Another element of what I'm looking at is donor requirements and specific requirements like sustainability and replicability coming up. Have you ever encountered that at all, particularly in regards to replication?

P09: The sound dipped for a second there. If I understand you correctly, you asked about replication?

Interviewer: Yes, as a requirement from the donor.

P09: Replication in the sense that we have the program continuously going on or that it's copied at other places?

Interviewer: Well, this is again open to debate. How would you interpret that?

P09 As I've said we were hoping that others could see that the success of **[Middle eastern]** program could be something that others follow. Trying to build from the grass root level. In that sense, it was replicated. What actually happened was that the opposite because of the escalation of the conflict, and that's something we also pointed out very carefully that you need to be aware of what can happen in the wider world. Things can change for the worse – for example, things changed across Eastern Europe after the Russian conflict and we take that into account these kind of peace education undertakings. You can't just blindly run projects that have run before as things change. It can be dangerous to ignore stuff that's happening, even if it doesn't seem directly connected.

What will happen is that most of those programs has also the-- I would say similar ambition but didn't consider the same aspects as we did. They collapsed. I'm not saying the fight broke out. Even the donors like **[European Donor]** withdraw their funding sometimes, instead of asking what went wrong with these projects. Why did these projects collapse so fast when there was an escalation in the Russian conflict?

I think there is a strong argument for replication, but it really depends on how you do it. That's why pedagogy, curriculums, that matters. The success of the programmes I've been involved with have drawn from lessons learned and in a sense, the approaches and these lessons are what carry over. From my opinion, that's what it is to replicate. As I said in the **[Eastern European country A]** case, the political mechanisms involving Russian and Russian

society have really slowed down the pace of cooperations between **[ethnicities]** and just carrying over a curriculum can't help us with that.

Of course, this can happen everywhere. Things change. Politics change. We've had lower funding here in the UK since labour left, so what we do, it's a very slow process. We've had to change the way we work out of necessity and we can't just keep relying on older projects and methodologies to keep running. I can also give a case in **[Africa]** where I would say that there are more complicated issues linked to the regime, internal opposition, I would say within the government of ruling party and so on that have a very negative impact on any reconciliation in the conflict on a social level. But that's extremely sensitive.

Interviewer: Yes. From a practitioners point of view, are there challenges aside from this social political stuff, are there challenges for you as a practitioners if you considered replication? Maybe replicating a project or replicating a handbook or tendencies to replicate outputs?

P09: You mean how we actually did it? Well there are many things, many challenges to achieving this. Of course aside of the socio-political contexts, there are things you can do. But actually, it has to be contextualised. One part of the **[Middle Eastern]** promo was how to really build contact entry points with the leadership on both sides in order to really know what was going in the field and see how we could ensure that the program could go on despite political pressure. We had our methods that we used in other projects and the general approaches work, but you have to remember that we were not just repeated what we'd done before. We realize that these conditions have to be contextually applied and defined.

That was in itself a big challenge. How you create equal status in the classroom between **[ethnicities]**. The location, the venues for where we had the training in **[The Middle East]** became very crucial and it wasn't good enough to say that we'd hold a workshop in a room that could hold, say 30 people. We couldn't just hold sessions in a church, a mosque, a local government building, things had to be really considered and contextualised. I think this is where replication gets messy.

Again, in the case of the **[Middle Eastern Project]** our model was to bring differing ethnicities into a classroom, but we knew that at some point, we need to bring up the pains of the past. So there were many pedagogical things to consider and we learn by what we've done before. You realize though, you have to shift certain elements. So we are kind of replicating an approach, but not really as we had to change it. Do you get what I mean?

In **[Eastern Europe]** , when you have the escalation in the Russian conflict worrying the people, that also impacted on the atmosphere in the classroom. We had to facilitate and talk about those things as well, which of course wasn't

written into the curriculum. I would say there are many challenges to replication. I think I said before, but also funding has to factor in too. It's a sad reality but a lot of what we need to do is build a long term that's guaranteed to see things through. That's also a challenge and funders do not really have much money at the moment and want you to justify your spending more than looking at the benefits of doing a project.

Interviewer: Do you find that with regards to the funding, is there generally an appetite to fund things long term then?

P09: Short term is the name of the game. Rarely, it's long term, but I mean five years support. It's far from ideal but now. if you have three years or even four years funding, we're happy. Many times it can be much shorter as in even a few months. It's really a challenge to constantly work to find new funding or ensure that continued funding comes and it does not help the peace education things that we do.

Interviewer: Yes. I was just about to ask. Does that have a real impact on how you approach and deliver projects?

P09: If you don't know if you can even keep going for the next year, it makes things very difficult. Even with essential things like student participant recruitment, there are many things that need to be arranged and these can take over a year to do. If you only have one year's funding, it is very tempting to say let's not bother at all. So it's quite a stressful situation sometimes. You work at a university don't you – how would you cope if you only had one year's worth of funding to design and implement a course and then advertise to students, get them on board to start the course. It just isn't going to happen.

Interviewer: You mentioned earlier as well with **[European Funder]** pulling out funding for a particular project, did they give much notice or any written reason as to why or did they just pull the funding?

P09: No, it was a tough time. We knew that after one or one and a half year with them, we'd have to do a review and then we have to try to talk with them again to justify ourselves. We had a bit of a breakdown of understanding and it really hurt us. You need to create a sense of security and a long term commitment between the parties to ensure that a project can be delivered. That's very helpful. In this case, this did not happen and really, the only people that suffered were the students. They didn't get the experience we wanted for them.

Interviewer: Would you say that in general from your experience, how is that relationship between yourself as a practitioner and the donors, is it usually quite friendly or does some of the circumstances cause tension between practitioner and donor?

P09: Donors are usually a little bit different to each other. There's no one answer to this. But some are more eager on the bureaucracy and reporting and so on. Others don't really need to discuss so much on activity level and they let you get on as long as you aren't wasting money. **[One project]** for instance, donors gave us quite a lot of freedom, so we didn't have so much friction and they actually participated and discussed things - it' was quite smooth cooperation I would say with them.

With **[Donors that sit within the European Union]**, you have much more of this interfering when you just want to aim to achieve. You have to make sure that you follow their lists and tick boxes and requirements and that can sometimes be time heavy and stressing. When you are on the ground and delivering and so on, the level of bureaucracy can make it tough and you always have to meet your deadlines, or funding will no longer be available.

Interviewer: Although you have said that there are issues with replication, you mentioned earlier that, to a degree, you are looking to replicate some elements of the projects that you worked on. Would you consider the ability to replicate the project fully as important or would you consider the ability to adapt and contextualize the project as more important?

P09: I mean it's not just the complicated thing from one complete context to another. You need to contextualize these kind of activities across the board. Even if you are only working in one country, you cannot just redeliver projects completely but you can adapt it. But always remember that each program has such a uniqueness and needs to consider the context dimensions.

Interviewer: Thank you. Apologies, I'm just going through my questions as you've already answered a number of things I was going to ask about. Have you ever had a case where the donor has been difficult about specific requirements and it's not been realistic or not been achievable?

P09: Not that I can remember. But, remember what I said earlier about the funding. Sometimes it's not worth it. If donors are being unrealistic of have not usual requirements, we wouldn't apply to them for the funding. We want co-operation with donors. Having antagonism from the start doesn't work for us.

Interviewer: Okay. Are they generally then, in your experience, say open to some kind of compromise and discussion about these things then?

P09: No, actually not. There have been maybe some small issues where we have the talk and you could agree and find a sensible way out and another have total deadlock. As I said sometimes you have the issues I've spoken about with the European Commission. If donors have set deadlines and requirements to justify every step of a project along the way, you need to meet their requests. I just said about not wanting to work with inflexible donors because of bad

experiences. So, besides from that, there hasn't been any total unrealistic requests on us in that sense as we now work with donors who are willing to work in partnership, not treat us like criminals who are spending their money.

Interviewer: Sure. Okay. Brilliant. That is actually all the questions I was going to ask you about your experiences with that, so thank you ever so much. But is there anything you'd like to ask me or anything you'd like to perhaps add about your experiences at all?

P09: Can I ask about what the other interviews you've done – have the others been comfortable in answering your questions.

Interviewer: So, I've been asking the candidates just to discuss their experiences and any sort of problems or any big successes they might have encountered whilst dealing with donors. The reason for this is that there isn't actually much in literature about the relationship between people who fund peace education projects and the practitioners. So far, everyone who has joined me in an interview have been happy within the parameters of the agreed ethics and confidentiality. Of course, there have been a good number of people I've contacted who have declined to be interviewed. I'm not able to go into detail about individuals, but people have been candid, and a few people have raised some very interesting things. Some people have raised some horror stories about their relationships with donors. Some people have had some very positive experiences. It has been very interesting for me to hear about these experiences.

P09: Well, when you talked I almost forgot one very important thing. We also have the peace training in **[Asian Country]**. And there, it was also supported by **[major donor]** and I was in charge of capacity building. There it turned out that the local partner was stealing from them-- taking money and hiding finances. Issues like that. The donor was actually really patient and the students that we were training actually could help us identify what was really going on with the money, as well as the contact entry point. And together with the donor we could find out what was going on, thereby saving the project that was being done and ensuring that the money was used for the things that it was aimed for. I would say that we had quite some constructive cooperation with the donor as they could have shut us down entirely. Without them it wouldn't have worked out. And they also send in an external audit company to ensure that things were checked according to the book.

Interviewer: Okay brilliant

P09: That may be something of interest. I know I haven't always been positive about donors in this talk.

Interviewer: Yes . Thank you again for your time, that's been really useful. My next stages are to obviously transcribe and do some analysis and obviously please remember to contact me, as I mentioned at the start, if you have any requests, further questions or concerns. **[Final Ethics roundup and conclusion].**

P09: I hope I can have an opportunity to read what you will do eventually.

Interviewer: Yes. Please do remember that I'm a part-time student, so it'll be a good couple of years before this is finished.

P09: Ah yes. Good luck with it. Best of success with the writing and remember that your education will always be there, sometimes it's best to get life experience and work.

Interviewer: Okay thank you. Thanks. Good advice! Cheers then. Thank you.

P09: Bye bye.

Interviewer: Bye.

Appendix 6j

Participant 10

Interviewer: Sorry, give me one second. It's being a bit fuzzy. Right. Can you hear me now?

P10: I can hear you, yes. Can you hear me?

Interviewer: Yes, thank you. I had a momentary glitch there. Brilliant. Thank you for your time. **[Introduction and Ethics].** Also, thank you, you've already filled out the ethics form so that's all brilliant. As I say, this interview is semi-structured so if we go off on tangents or whatever, that's absolutely fine. I'm really interested in finding out your experiences in general, so please feel free to talk about anything you feel might be important.

P10: Okay, great.

Interviewer: If you're happy to start, can you tell me a little bit more about what you do? What your job entails?

P10: Is that me personally or what we do in **[the charity]**?

Interviewer: Both if you like, but start with you personally, if that's okay.

P10: I'm the director of **[Charity].** It's a very small charity so that means I do almost everything. I do the fundraising for the charity. I do personnel, human resources type things, recruitment, training, induction. I do the strategy and planning. I liaise with the management committee and provide them with anything else or policies, et cetera. I make contact with schools and I do this kind of selling.

Funding is increasingly tight since the economy tanked, so I'm doing all the common office things I guess. In terms of presenting what we do, helping them figure out what, if they want anything in that area, what might be best suited to their needs. I do a certain amount of marketing. I don't do the books anymore. I've handed over the bookkeeping so that's good. Networking, a lot of networking. Yes, that kind of stuff.

Interviewer: Great. Do you do much in terms of project delivery or you more on dealing with donors type?

P10: No. I actually do very little direct project delivery work now. I used to and still do a tiny bit now. Mostly, I'm organising other people to do it. That's not to say I'm completely detached. I work closely with the guys on the ground, I'm just too busy now to be able to get involved with the delivery. It's a pity, but it's reality now.

Interviewer: Okay, thank you. I am aware of the work you do, but how would you define it – would you say it's peace education?

P10: I am aware of what peace education is and, yes I think that's what we do. We foster peace. Train people in to resolving conflict in a non-violent way. Taking a step back to have a clear head before saying or doing something. But, peace education is not exactly a day-to-day term. It's rather formal. We're a charity and we do things that you'd expect a charity to do. What we do is our day to day business and we call things outreach or interventions. We might not call our programmes by peace education in name, but I suppose that is what we are doing.

Interviewer Thanks. The next question relates to donors. When you're looking to apply for project funding or to do projects, is there anything you would expect donors to be looking for when you're bidding and applying?

P10: We apply under a range of headings really so we emphasise different things to different funders. For example, some of our funders are **[UK]** based and only funding work in **[specific regions in the UK]** or in very specific areas we work in. There very often there'll be an emphasis on disadvantaged areas. If we we're working at school, we're working in one school i**n [the midlands]** for example, which is a very deprived area where it has the highest I've ever seen. One of the -- what's called? Doing at a -- criteria that you can see for this is a pupil premium. You know about pupil premium?

Interviewer: Yes.

P10: They have a 74% pupil premium at their school so that's really high. Things like that. Then other funders will only fall under the peace heading. There are a number of funders that will fund things to do with peace or peace education. Others will fund **[religious]**-inspired projects, which we do tap into often. So a lot of what we do is funded by the **[Central religious body]** in England. Other funders will be emphasising particular aspects of education and peace but not always around religious otherness. That might be skill development for communities, helping people get a sense of neighbourhood locally or things like social and emotional learning to reduce the likelihood of conflict. So, we do gear ourselves in different ways and we deal with different donors different- as I said, we highlight different things in our applications. Our approach changes depending on whom we're applying.

Interviewer: Sure. In terms of what you've experienced of what the donors require, are there any things that you would expect them to always ask? For example, things to do with impacts or evaluation or maybe even replications. Are there any sort of themes that you've spotted that they put preference on?

P10: That's a difficult one as donors are all so different. There isn't really a thing as a typical donor. It's probably a misconception as there's nothing that all of them ask for. With us because we apply for such a range of donors, it really is a case of working application to application. What I can say is … Some of the donors are amazingly, surprisingly … lax is not really a good word but laid back about what they want. I think that they sometimes trust a charity and they really just trust in a particular name so they almost become a preferred partner. Then there's very little criteria at all in some cases. I'm not sure how fair that is for others, but you learn to know what a donor wants if you keep working with them. But. If we're talking about bigger pots of money, then yes, I guess there are a few things that we'd expect to demonstrate. If we're talking like more than £10,000, on the whole, it'd be more than five but I know one donor that gives about £10,000 who also doesn't ask for very much about from a --. They just ask for any report. They don't even really have much criteria about what's in report.

In general, anything over £10,000 the donors will ask for more. Actually, recently anything over £5,000 and over they'll want more now. Money is tight all around. They're asking usually in advance they want to know what outcomes you're expecting to see and what theoretical approaches you are taking. They want frameworks and guarantees that they aren't paying for something that is untested. How you're going to measure them and sometimes impact are also asked for, though not always. Impact is really quite hard for a very small charity like us because you have to be tracking people for months and years after to really be able to show impact. Some of them asked about replicability and value for money but not all of them.

Interviewer: That's interesting. Just in terms of replication and replicability, what does that mean to you? How would you define replication in terms of what you do?

P10: Well, we struggle with that because it is never clear what donors mean. And not all donors seem to think about it in the same way. Although we're getting closer here now at getting a good way of dealing with it. We have struggled with it because we are not prescriptive and we work with the students and local communities to tailor what we do. This is one of our unique selling points indeed that we're not prescriptive. We don't have a course or curriculum that we don't veer from, that we have evaluated in that format as is otherwise. I don't know for example, we sometimes use the comparison of -- do you know paths?

Interviewer: Yes, I'm aware of paths.

P10: So that is I think that is Harvard Business School. There is a script that you must follow. Teachers have to promise or swear or sign something to say

that they will follow the script and not deviate. It's quite prescriptive because they've proven it in that format. Therefore, it's replicable because it's that train everybody in that very specific way, whereas ours is most definitely not that. Ours is responding to what's happening in the room. It's contextualised and highly adaptive. Things change day to day and that's one of the things we want to do – it's core to us.

It's reliant upon our trainers and the quality of our trainers. So, we have struggled and that's why we haven't gone forward with things like the education endowment funding people because that's one of their very strong criteria. Recently in April, we produced a resource. Our first sellable resource. We called it **[resource name].** That is a method by which we work, but we haven't got much in terms of saying "you must do it this way or that way". It's more a handbook of approach.

We've had one school gone right through it. We've got a couple others in process where we're training the teachers to deliver our peace education curriculum. So, that is where we might start trying to get a grip on replicability. By which we mean we'll have a, still not a set curriculum, it's still a kind of more menu that they can choose from around their interests. They could choose to focus on listening skills, active listening skills or they could just choose to focus on empathy building skills or understanding conflict or whatever. They can put the curriculum together in the order that they want. I hesitate to call it a curriculum in the normal sense, but I suppose that's kind of what it is.

It's got the approaches, the games and the activities to use. We train the teachers in the approaches to be able to run it in at least a similar way to the way we were doing.

So that, when we've got more evidence under our belt, is something we might take forward as a model for replicability. That is only one aspect of our work, the work directly with children and young people. With other sections of society… The others we're still struggling a bit.

Interviewer: Thank you for that. The one thing I have seen a lot of certainly in terms of the background literature to the theory and practices of peace education. Is that some academics really place a lot of emphasis on peace education activity happening in the field and not so much classroom based? For some, they see classroom based is not being so useful. What're your views on that?

P10: Well, my one view is at least you get a captive audience in the classroom. It is very hard to get participants to do things outside of the classroom. We have considered doing community based peace education but getting people along, particularly getting the people who you think particularly need it. It's really hard and people have tried it. By offering a bit of a formal environment, like a school,

you get universal provision which is what we ideally want because we think everybody needs the skills of peace. This can work for things like community centres too, but they're woefully underused in England.

It's not sort of those who think, "Oh, peace is a good idea. I want to do that." One of the pros is that you do reach a wide number of children and young people, who are usually the ones that need some intervention. There is a transferable skill question. I think that might be the issues- perhaps academics think that you only get skills through real life situations. I don't know fully what's behind the academics saying that but that might be one of them. But, you need to remember that we are training young people and giving advice on dealing with conflict. It's all very well saying that you need to be active and have real life experience… but you don't really want to shove people into a conflict when dealing with peace. You need that controlled, safe environment which can well be a classroom.

One of the things is that, will children transfer the skills they've learned from one sitting to another sitting? Will they transfer if they've learnt it scouts or in their first schools? They still, I think raises a question of will they transfer those skills. We're constantly looking, we're not set up explicitly as a school based Peace Education Project. We are a Peace Education Project. We've come to focus a lot on schools because we do get a lot of access and we do get change within the classroom setting.

Just to back this up, we do get teachers saying that the children, they're taking it to playground, which is reassuring. But sometimes they're not. We have been thinking about, "Is there something we can do that is playground based?" But we still be into school but outside the structured learning of a classroom. We haven't yet got a program on that. We do get feedback that they do come in from break asking for the empathy footsteps or can we sort this out after lunch using the blame game or whatever they feel is appropriate.

As I say, we do get anecdotal evidence of them taking it home and using your siblings and even with parents which sometimes comes down with mixed results when your child offers to mediate between the arguing parents. We have some evidence that it does transfer, but again proving impact is almost impossible. That isn't say we wouldn't be interested in other settings. We are exploring to make something this next summer in parks and do outdoor learning, a free cohesion programme based on outdoor learning. This is all about community building activities. The model is doing some group learning in the morning and in the afternoon they do river dipping or tree spotting in groups together, spending time with people they wouldn't usually naturally spend time with.

Interviewer: Fantastic. Sorry, I'm just going to jump through the questions a little bit as you've been covering some of what I wanted to ask. You mentioned early that you perhaps struggle a little with the replication of projects. Would you consider the ability to replicate a project as being important?

P10: Well, yes. I think it is important but it's impossible to say a particular criteria for replication that people, that donors want. I don't know that it has to do with anything other than... Replicability often seems to go along with things not costing very much. I think there is an argument that the biggest waste of money is something cheap that doesn't work. It's important to have replicability because people want to learn from what you're doing and you want to be able to share what you're doing. We're very open to sharing everything that we do.

Another organization could set up in another country and do what we do, that's replicability of a kind but I don't think that's the specific enough replicability that some big funders are looking for. They're looking for you make it into a video that can be shown, a script and something step by step. I don't think anybody changed their behaviour because of a DVD or listening to a robot. I don't know--. So, yes it's important but it's critical that it's properly defined and has a scope. It can't just be about repeating things. It's about growing.

Interviewer: Sure. Brilliant. Have you ever encountered any sort of issues with project delivery in the donor? Perhaps the donor has envisioned the project going a certain way and it has the way you've delivered it or what your interpretation of the delivery was quite different. Have you ever had a situation where you had I guess a problem with a donor?

P10: No, not really. I've been here eight years. We have sometimes done things differently but we've talked with the donors and it's been okay. We have had differences of opinion, but donors have been willing to talk it out and compromise.

Interviewer: So, it's more of a consensus. Brilliant. I guess my last real question because you deal with more of the funding side of things. There's a slightly different set of questions here. Better say, might obviously I' a PhD student so a lot of what I'm doing is academic-based. The first part of my PhD is quite an extensive literature review which examines what's academics are saying about theory and practice of Peace Education.

When talking about the realities of what people do, there have been some who have been quite openly critical actually about the nature of academia and how that fits into Peace Education. How do you view academia in relation to what you do?

P10: I mean we don't have the capacity to keep up with developments. A few years ago, did a bit of a scoping exercise to try and see where we fitted

academically. It was quite hard to match what was seem to be having an academia to what we would doing. Some that might be because a lot of researchers whose education in conflict areas which is obviously a very different situation than ours. We got more luck in educational fields and in Peace Studies in our approach.

Interviewer: Yes and that is really interesting actually. A lot of my PhD actually overlaps perhaps more with education studies than the Peace Education and Peace. That's quite interesting.

P10: We could find lots of approaches that we fitted with. We've got a whole restorative element as well so that working with that, trying to hand over power, that working with what's in the room. There was a lot of experiential type of learning that we fits doing with. Peace Studies, one of the big things we took from Peace Study which is very elemental. I'm not saying this is because we studied Peace Education, we knew it beforehand.

We formulate and we do in to positive case. That is important to us because we go into school. If you talk about Peace, you can end up without realizing it that they're talking about having nice quiet students in a nice quiet school which isn't even quite negative Peace. It's that along that section is, the no fighting and no shouting and no talking back. Quietism. We use positive peace now very deliberately to talk about the presence of things that make a school or a classroom a peaceful place.

In terms of the practice of it, we have had a few PhD students model that work on it. Quite a few, we had two -- three, three PhDs over 10 years I think. One on our restorative work, so that was the more Educational Psychologist and one from Peace. Two are restorative and then an old one that was around the Peace Education stuff.

On the whole, there isn't a lot of interest in what we do. We aren’t super high profile and we aren’t tackling things in war-torn countries, so charities like ours tend to get ignored. I was quite surprised when you contacted us to talk about what we do and our relationship with donors as these aren’t conversations we are used to. We're not being asked what we did and neither our colleagues in the Peace Education Network particularly. I suppose my main thing is that just seems to be a complete disconnect. One of our ex-trainers who went more into academic side of things did said try and set up some kind of I don't know what they would have called it, a network as it try to bridge the gap.

Interviewer: That’s interesting.

P10: [Name] is based in a university in **[The UK]**. **[They]** tried to set up some sort of network that bridge practice in research or practice in academia. It hasn't been very-- I don't know if other things of her priority hasn't been very active or

I've not noticed much coming out of it. It does seem that there is a gap there about bridging those type of things. It's a shame as there is a need for it, so people like us can contribute and keep up with the research. But there's not really any time or money now to do these things.

Interviewer: Yes.

P10: Which is probably why there is a strong distance with us and academics. We do crossover sometimes... but again, it's rare.

Interviewer: Brilliant. That's been really very useful. Thank you ever so much for your time. It has been really useful. Before we conclude, is there anything you'd like to ask me at all?

P10: No, but please do let me know how your work goes. I'd be interested in seeing what comes out of it.

Interviewer: Yes, absolutely. I'll work on that. To say, I'm a part-time PhD student so I'm actually not finished to due to finish until 2018. I'm about half way to three-quarters through the data collection at the moment so I'll try my best to get back to you in the future.

P10: All right, then.

Interviewer: Cheers. **[Conclusion and ethics round-up]**. Thank you for your time.

P10: Thank you, bye.

Interviewer: Bye.

Appendix 6k

Participant 11

Transcription note: The English structure and grammar is sometimes unusual within this interview.

Interviewer: Hi there.

P11: Hello.

Interviewer: Hi, can you hear me?

P11: Yes, can you hear me?

Interviewer: Yes, brilliant, thank you, and thank you ever so much for agreeing to do this, and again, thank you for your patience. I know it has taken a few weeks to get to this point.

P11: Okay, thank you.

Interviewer: As discussed over email, the reason I'm interviewing you is for my PhD, which is looking into peace education. **[Introduction and Ethics]**. I think you've already sent through your ethics documents as well, which means we're good to go. And as I say, if you don't feel comfortable then either questions or don't want to answer anything, that's fine, just say, at any points that could be withdrawn.

P11: Sure.

Interviewer: To start off with, do you mind telling me a little bit about yourself and what your work is?

P11: My name is **[Name]**. I'm currently employed as facilitator in a UK-based organisation, but I'm actually now working in a **[Asian County]** as a peace building expert for my contract. And also as a part of this, I am also working as a volunteer, with **[another charity]**, with local NGOs at a very grassroots level.

I've worked in this area for almost 10 years plus experience of a number of different NGO's in the various countries I've worked. **[P11 Names five specific countries and organisations]** and I would also say that peace education has been the focus of my last five years if I look at my career.

This is the short bibliography about me. I naturally would like to talk particularly about my last five years to you, more than the five years before that, because I am closely working peace building and interpersonal and interethnic conflict, peace education issues in **[Asian Country],** so this is my passionate interest.

Interviewer: Brilliant that sounds very extensive. So, when you're looking to deliver a peace education project or anything to do with your real field of work. What do you generally expect donors to be looking for? Are there specific requirements you'd expect?

P11: Okay just when I give answer, just I give just current example I share with you.

Interviewer: Sure.

P11: I think you know from my email about the head about the recent attack, rocket attack, that was an issue here in **[Asian Country]?**

Interviewer: Yes, I recall you mentioning that your work now feeds into the aftermath of this incident.

P11: Well, I don't deal with the attack directly, it's all about after that and bringing people together, to stop fanaticism happening.

Interviewer: Yes.

P11: After the incident, which I think hit global headlines in recent months following a series of terrorist attacks on bloggers, journalists, foreigners, religious minorities, spiritual leaders, academies. This is before that which attack we saw this is the hit in **[Asian County],** after that incident, we were bought in mostly as a peace delegation to help local youth.

Our peace delegation, we take initiative. So we like to counter violent extremism, okay, it's about civil issues. We use social and civil issues to go through to convey this message with some non-religious messages and bring people together so they know that everyone are people and not some faceless monsters. This is the starting of us delivering our message to how to transform civil issues, how to tackle problems in society.

Apart from the programmes we've conducted, **[A European Agency]** has joined us to deliver six short one-month projects where what we promote is tolerance, respect and peace. They're funded by **[A European Agency]**. What we did, was to widen participation, to reach more people. We also used public university students who can become radicalised sometimes.

More interestingly, the attack I mentioned is incorrectly seen due to the result of people's mindset of otherness here. Tensions rose as people thought that the other person did it. The attack was actually terror related and this ignited fears and confusion as a direct result of this day. So a lot of the work we do is to diffuse these fears so that people don't blame each other every time a terrorist attack occurs.

The perception of the people here is too strictly religious, and makes everyone else out to be the bad guy. Religion is fine, but we need to stop people demonising people who aren't the same. We need to make people realise that everyone is humans, so what we did, our purpose is an intervention, which became bigger with Europe's help later.

The objective of the programme, well that is five objectives really. We share peace encounters to the private and public university students. And we also particularly target youth, focus on the youth who are under 18 here. There are people who are not in university who are are 18 to 35 who we can't call youth. Our main focus is do address division and bring people to an understanding. Our workshops and experiences will be used to make a guide which is to be used to identify a conflict in a diverse cultural environment and to find mitigation strategies by applying conflict analysis and resolution tools.

The second objective is to promote a spirit of freedom and pluralism to open the minds of the people. The third objective of the aims is disseminate our findings and to make sure people don't mistake terrorism for an excuse to attack people based on religious otherness. We need constructive narratives, preventing our youth from attacking each other. The fourth objective was that our messages should become mainstream so that confrontation is changed through a change in media and social media. And finally, this in a nutshell, our final aim is to get peace. So, with the donor, we are delivering this option. So far, we do get good result from the audience, so this is good and promising.

This is a brief update that I give you. It's a sample, because this project I've been doing in the last one year and one month.

Interviewer: Thank you. You mentioned one of your aims was to achieve peace. Is this what peace education means to you?

P11: Maybe part of it. I think that everyone is capable of achieving peace. I think the peace education is to bring people together to learn about each other and to make people understand people. Education is to learn, so peace education is about making people understand about how to learn to live at peace with others. It is people understanding that they don't have to hurt each other. The might be a little bit different, but you do not attack for it.

Interviewer: Okay. So when you are doing work with your students, with participants.. When you're delivering projects, does it matter whether or not they're in the classroom, or if they're more active and not in a classroom? Do you have a preference, or is there any particular way you prefer to work that you think most effective?

P11: In **[this country]**, we deliver in inclusive ways. So when you deliver these things, we go to the classroom, otherwise, because my experience is that

people like to trust. Classrooms are safe spaces and the people. very few foreign NGOs work closely with people and they do not like just coming to things. So these are the great challenges. If we pick other places, we might be seen as preferring one religion and classes are neutral places.

But we get to that grass root. We work with people and bring them into the safe space of the classroom. And we don't get exclusive classrooms; we open to all. We do workshops and fun things in the classroom, but it actually is dangerous at times to try and do activity anywhere else.

Interviewer: So am I correct in saying that the classroom is best as it is seen as a safe space?

P11: correct.

Interviewer: But the activity is not always like a student and teacher, you do activities too?

P11: Yes. We talk to them little bit, but much of the peace education comes from getting people to work together. It isn't boring. We are not really teachers like you would get in your studies. There is no exam.

Interviewer: Have you ever had the case where you've been asked to duplicate a project or replicate a project? Has a donor ever asked you to set something up that could be perhaps rolled out to cross a region or country?

P11: Briefly, before I answer that question, I give some point. When I started about these sort of thing in **[Asian country]**, my experience is not so good because there is a very few people and very few NGOs working specifically here in peace education, peace conflict. Not compared to my work in UK.

This issue in **[Asian country]**, when I started back to 2011, I saw the need for this peace education because there was so much conflict with people, with police, the government and the government security providers asked me why I think this would be working. Now, their mindset is changed as they have seen the not so good people start to be community leaders. But the situation was more intense, particularly after the attack.

Now the issues of safety, security ,peace and the like, this is taken very very seriously. The last five years I saw there is a two or three NGOs working on these issues. saw there is a number increasing, and government supporting these.

Now I will give you an answer that replication, replication is very hard. We are working hard to bring a new peace here and we have very very different issues to my work in the UK. I cannot bring my work from the UK here directly as the

people. The people would kill each other. There is talk about now repeating, replicating projects that were a success over this past five years.

So, the experience I have, I not seen the particular peace programmes replicated yet. There is a no such initiative, The donors, they are only taking about it now. But I have not seen it yet.

Interviewer: And how would you define replication, in the context of what you do?

P11: To replicate is to deliver the project again. It is taking the success and making it happen again. You can only replicate project if it has gone well before. You cannot be replicate a project when it fails.

Interviewer: In your point of view then, would you consider the ability to have a project that could be duplicated or replicated? Would you see that is being important?

P11: I have some feedback, also.

Interviewer: Yes?

P11: When you have success, you are the talk of the town. You get champions, leaders who bring community together. If you replicate this project, everybody is willing to work with you for these issues. If you have success it is very very important to replicate this. But the major problem is that-- we saw that the problem also we see last approach, we are starting from scratch. Other places cannot have the same problems we are having. The people had no experience about peace education, civil issues, conflicts, safety security issues. So we had to start from the beginning. We, the trainers of course have training, but this is peace training that you need. The programmes, they are new and cannot have been replicate.

But I tell you, because the problem is actually the donors here and their mind set up. I have seen some NGOs make a monopoly, like type of business like some big power. NGOs and donors want to make sure they have the control and do not like to share easily with others. Replicating means giving up monopoly. I see this here, I see this in UK. They like to celebrate what they've done, how many people have been involved, but they will not share with others. It's their workshop, it's their programme.

We have a good relationship with donors, but for us to get funds now, we must keep working with the donors. We are not allowed to use our work with anyone else. We have run now for many years, but it has not always been smooth with donor. There are challenges because they have no experience of what it's like on the ground. We work with **[European agency]** now, but there…This has made the problem from our donor side, we saw that. The donor did not want

others involved at start, but eventually came to an agreement to make sure our peace work was extended.

Interviewer: So, you've mentioned that some issues the donors have relationship with the practitioners, but you do work well with your donor. Have you ever encountered any major difficulties that threatened a project?

P11: Yes. I give you example. Last three months ago. Our donor decided to give funding to two other NGOs as well as us.

One, they started their project in last month, they started the project, but the problem is that they are doing things superficially. They got big numbers, but are not getting to the real point and people don't learn. They have missed the inner meaning of the peace education.

The students, they don't find out the inner meaning because they miss the conceptual, they have no idea of the conceptual clarity. The problem is that because the NGO people, the people who do the workshops, they are 20 or 30 years old, and they have no experience in livelihood issues. There is no experience these issues, but this is the problem, this is the challenges for making meaningful peace.

Just when they delivery started, we went along to see how they did their peace training module about the social peace and civil issues because I shared that I have no experience on particularly these issues. But this is the one thing I share, the workshops had a lot of stuff, lots of things, but the problem is that they have no idea about the issues, it didn't mean anything to the students. But the donor mindset is of big numbers and they were happy with the delivery even though I thought it was not good. I find this, they want big numbers and don't care about the impact. The numbers are impact. They always say about impact and I think they have it wrong.

Interviewer: Have you ever experience the situation where you've wanted, or you've intend to deliver a project, the donor might have interfered or perhaps they've asked for something that could not be delivered.

P11: If you are asking about replication, I cannot say that we have been asked directly to replicate until now when they are talking about it. Yes, I think we can replicate now, to start. But five years ago? No this is not possible.

Interviewer: How about generally?

Yes, I have some experience; I experience when there is a project on anti-corruption. I delivered this project before ten years ago and we worked with the big donor **[American Donor]**. After the application was done and the funding had started, the donor told me, because we did education on what corruption means, we got told we had to change everything. They did not like our meaning

and wanted the **[American]** meaning of what the donor thinks corruption means in their sense.

They told us to deliver what **[American]** corruption means if you are American, but we were not even working in America. We were told that we deliver this way, not deliver your way. This sort of challenges we faced, okay, because we work with local people and they had no knowledge of what this type of corruption means. We had to teach them that corruption destroys the American dream, but these people, they do not care about the American Dream, they care passionately about their own world, their home, their country. Does that make sense to you? We were forced to teach something which made no sense to the people. It was stupid.

Interviewer: Okay, that makes sense. Brilliant. Now, a different thing I wanted to ask you about is do you get involved very much in research in-- the academia behind peace education?

P11: I do not have any time to do academic research, but I have experienced the development type research, and I will, I share my some of these. I would love to share in academic research, as academic things is such a good resource. I did my degree, I did my masters and it is so very very important to know these things. Peace and security, peace and security studies, there is a subject in University that I did and it gives me the knowledge to do what I do today.

The academics, their skills and knowledge is totally different and they will not work for all the people I work with. They always think that academic way, but our thinking is grassroots. So there is a basic gap, basic differences in the thinking is that different from academics and peace workshop people.

Also, to many, academics are an honoured people. They do not experience the same issues as the people on the grassroots. Academics, they get respect, but they do not understand the issues all the time. They like theory and theory does not help the people, but the actions do.

Do you think that many people in my country can pay for university? Academics is a different world. I have great respect and great honour for academics, but the reality of my work does not have space for them. In my time the UK, not even then do I get involved in academic research. Not the USA either. There is no time. There is no money. Donors do not wish to ask for this from us, so we do not.

The research I do helps my work. It is not academic, no.

Interviewer: Sure, okay brilliant. And now, that's all the questions I have for you, so thank you ever so much for your time. That's been really very useful. Do you have any questions for me at all at this point?

P11: Thank you. Could you please give some update about your work in the future? We have just spoken about research, but yours is one I would like to see.

Interviewer: Absolutely, yes, although this may be 2018 when I am due to submit, so please do bear with me. Do you have any other questions about this interview or anything to do with what we discussed with the ethics?

P11: Thank you, thank you. No, all is clear, it's good.

Interviewer: Okay, and thank you for your time. **[Final Ethics roundup and conclusion].**

P11: Thank you, yes. I hope to not have to ask you to not use my words, I think this is important. Bye bye.

Interviewer: Bye, and thank you.

Appendix 6l

Participant 12

P12 : Hello.

Interviewer: How are you?

P12: Good how are you?

Interviewer: Not too bad at all thank you.

P12: I think I'm video calling. Can you see me?

Interviewer: I can, can you see me because I don't know if I've set up--

P12: Not yet.

Interviewer: Let's have a look.

P12: I can see a picture you but not--

Interviewer: There we go.

P12: Hello.

Interviewer: Right, if we get started, I just need to go through a few things with you. **[Introduction and Ethics].** So you know, there's no set timing limitations for the interview – this is semi structured, so please feel free to speak about anything that you think is relevant. So, if you're happy to start?

P12: Yes. Have you received my signed form?

Interviewer: Yes, brilliant. Thanks. I guess the first question really is can you explain what you do what is it you get up to in terms of peace education and your job role?

P12: I work for the **[charity]** peace education project which is known as **[current project name]** in schools mainly because **[the original project name]** is quite a long title.

The project as a whole is in its third decade now and has been working in schools in the UK to deliver peace education in various formats all of that time mainly consisting of -- well, I'll start perhaps with a concept of what the project interprets peace education to be.

It's very much about interpersonal peace and reducing that sense of otherness. Some people might call it conflict resolution but we would say interpersonal peace relationship building peaceful communities and healthy relationships. Conflict resolution conjures up situations of armed conflict, so the softer title

helps make it more relatable, more people get what we mean. I suppose you could argue that it's a little too hippy or something, but it works for us.

The project was initially set up to help young people develop the skills to resolve conflict effectively. With the understanding that conflict is inevitable and it's going to happen in our lives but what we can do is equip people with techniques and language to navigate their way through those conflict moments a bit more skilfully. This is why I think the peace education element is a good match. It's more rounded and not so focussed on armed conflict. That sense of living peacefully is applicable to everyone everywhere.

The delivery of that is through an -- quite a long course, a 10-week course that we would do predominantly with children, but sometimes adults, to look at building the skills that goes towards becoming peaceful. Being included and taking part in things and active listening because those are seen as the foundations of peace education for us.

That has been happening for years and years and years and then there was the addition of peer mediation. We would train young adults to be peer mediators to the school and set up a service in their school and then the project went through a strategic review in about 2010 and this idea of whole school approach came up based out of the experiences with trainers who were saying, "This is great doing the course and doing the peer mediation but we can only ever get so far with it and actually we need to be working with the adults more and we need to get systems within the school as well."

There was a recognition that the work was just cycling on a loop, so where was the learning? Basically the school would just find us in year after year and that yielded a great experience but the feeling was that it could be implemented more systemically.

The project then carried out in a feasibility study and during that I think came across the idea of restorative approach and decided to make that a focus for the next three years for project and got some funding from the **[Major UK donor]** to carry out a three-year pilot into what a whole school approach project with the restorative underpinning might look like.

That's the job that I applied for in 2011 and my job is as a whole school approach coordinator. I look after a portfolio of schools if you like that have invested in this long-term project toward peace building with the restorative underpinning**.**

Interviewer: Yes, sure and I guess just leading on from that you defined how you see peace education, which has already answered my next question. So you've mentioned that you deal mostly with schools. From your perspective,

does it matter whether or not it's entirely class-based or do you think peace education works better if it's more practical or in the field so to speak?

P12: What you mean class? Like in the classroom.

Interviewer: Yes, my apologies, the classroom.

P12: We would say that we educate for peace and we do, do it in the classroom but we specifically aim to change the environment of the classroom and I think that part is symbolic. We work in circles everything that we do is in a circle and that's with adults, with young people. With everyone. It's active learning, not passive.

Before starting our session indeed as part of the session we will change the structure of the classroom to get rid of the tables and sit in a circle. They're entering into different space physically but also symbolically as well and the children would recognize it as not like a lesson. Adults would pick up on the fact that they are not about to be lectured to and it is really not that. They call me by my first name and we do lots of different things and so once that is established then lots of things from outside are then brought in. They will be talking about the playground, the dinner hall, home. I think by creating that setting, it sets it apart from the classroom if you are doing things that aren't 'schooly'.

With the whole school approach, a part of the idea is, well the idea is that the school takes on these ideas in whatever way they want to. Some of the schools will take their circles as they call it, outside and they will very much do them on the playground because that is the site of most of the conflict in the schools. The structure the circle lives outside but it's still contained in that way but we wouldn't go into anyone's home some example or you know, yes.

Interviewer: You mentioned previously about funding from the **[Major UK Donor].** I'd like to ask you about your experiences with donors in general. If you're putting together a peace education that you're looking for funding for, do you have anything that you would expect the donors to be looking for or the donors would ask you to deliver?

P12: I'm hesitant to answer this one as I'm very much a project deliverer. I'm not a person who put the book together or really manages that, but I can see how I can help here.

Interviewer: Sure.

P12: The other caveat is **[the charity]** is a unique charity with a fairly steady stream of funding from our main donor. They have been quite clean in the fact that they are always open, honest and will engage in conversation. Again, this is completely unique, I don't think other funders do this. They have been interested in the journey of each school not necessarily hitting specific targets or

outcomes but very much the impact as opposed to an outcome led model. I can say that some of the other donors we have dealt with look for numbers and are not necessary all that bothered about looking at what the longest term aims are.

Also they've been interested, because it was a pilot project in our learning as an organization, they were very supportive about the fact the that we were going to bump our nose and we were going to get things wrong and how we could learn from that. I suppose the testament from that is that we've moved the pilot project to a core offer to the charity.

It is now something that we do. We needed that pilot, we needed that funding, we needed that pilot time to now make it something that we offer to schools. Now we work on a commission so that the schools buys in now. We do a little fund raising of our own to subsidize it.

I guess to answer your question, I would expect donors to want to ideally see some kind of tangible impact, but this is hard to evidence. Some will just want to see numbers, but our main donor isn't like that. I think donors also look for value for money and programmes that are viable.

Interviewer: Thanks. The next question I have actually is to do with the nature of how you deliver across schools. One of the things I'm looking at more specifically is the notion of replication of projects because this seems to take different forms to different projects and seems to mean different things to different people.

Can I ask about how you replicate or perhaps duplicate the projects across schools is there any tailoring involved or is it a set curriculum or how'd you achieve that?

P12: That's an interesting question. We started off, if I can just take you through the journey of the pilot as well. A blank piece of paper, how do you build a project? What are the core elements that needs to be involved? How do we get those across?

We built a plan basically and we identified that we needed X to happen at a certain point or Y to happen at a certain point and that became our skeleton which we tested in a couple of schools and revised it and realized that we needed to shift things about.

Probably by about school three, we had to come up with we refer to as a model and the model has a menu that in consultation with the schools we will build and tailor their experience with the project. I think this is where the replication kicked in.

Now, most of the time we lead that but if we pick up what the school is saying to us, we really need to focus on this area then that block comes in bit quicker or we can process it.

For costing reasons, as well we had to be quite strict now about our model because as a practitioner what you find with this work is that you just keep doing more. You can just give and give and give and give in terms of time which is expensive. It was fine when it was a pilot because we were learning so much but now we need to think about -- it's been costed basically.

What informs our model and our tailoring is what we call the relationship review which is a bit of an audit to start off with. We will meet with the school, with the headteacher if they feel like it's something that could go ahead and they're on board then we'll do it all Start the consultation and see if the staff are on board and then feed that back to the leadership team. I think that's important to remember, you don't always deliver the same thing all the time. It is always going to be tailored.

If that goes ahead, then we deal with this relationship review where we meet with representation from throughout the schools. We meet with the governor, senior leader teacher, lunch time chief adviser, children and hear from them what the experience of conflict and peace is then from that we then come back to the senior leadership team and say, "Okay this is the type of language that we're hearing, this is where people feel there's a gap."

That's where the tailoring comes in.

Interviewer: I guess it's fair to say that you have a core message or a core activity that you deliver and that is what you consider to be replication? Do you consider it important to have that replicated across all schools or does that fluctuate in itself?

P12: Yes, I think you've hit the nail on the head there. I think how we deliver it, the message is core, the message is what needs to always be repeated, replicated. How it's interpreted and how it rolls out in the setting in the unique context of each school will inevitably make a change. I think we've got comfortable with that. I think it can be quite a scary prospect when you want to deliver a set programme and realise that it can never be fully set in stone, but once you grasp that everything has to be tailored, it does get easier. I think you would make life very difficult for yourself if you tried to follow, to replicate a project to the letter. You are going to get frustrated and you will fail.

To start off we were like, "You know, that's not happening in that school and they're not even doing this yet and why hasn't it not worked?" Well, there were different priorities at play in the different schools at any time.

Our expectations have certainly changed. I think when we've moving more away from we're talking about it therefore it should be implemented in the implementation model to supporting them to make the changes that they feel they can and then ultimately that was more peaceful and we got aware midway through the pilot that this type of work was causing some stress and was putting the focus on staff ultimately that they felt quite uncomfortable with.

People joke well, this is a peace education project that has actually causing more conflict than we might have anticipated was there. Again, we're comfortable with that this is a messy work and you're going to come up against it. We have to modulate how we work through it. Yes, it's peace education all the time and the implementation model is what's important. It's not about telling the workshop leaders that they must do something in our way, it about providing them with some tools, some guidelines in order to get the most of the students.

Interviewer: You say you work specifically with **[UK region]**, I'm guessing the project is UK-wide?

P12: No, actually it's just in the **[UK region]**.

Interviewer: Do you ever foresee it being rolled out beyond the **[UK region]** at all?

P12: There's interest certainly. Occasionally, we get asked to go to another school outside our boundaries and if they pay for travel and accommodation, that's happened three times since I've worked here.

I know that some of our donors other charities have held meetings across the country are interested in setting up another Peace Education project like ours for across the UK, but this is in very early days.

Interviewer: Would you foresee any issues they're being rolled out or would you see it roughly being the same model?

P12: The issue that we have again this is – what we deliver is quite a unique project in that we were told by **[our donor]** that, "We want to do this work in our local schools." From around the country, they will say, "Can you send us your plans? We want to go and do it in our schools." And then occasionally, there is a misunderstanding of the training and skills that the trainers have to deliver this work.

It's moving from a conceptual element of teaching peace education to the realities. The dirty down and messy complicated realities of working in a school and managing a group of young people and building relationships with staff, that mean when it has been tried out by somebody else, they quickly come back to us and go, "God. That was really hard." And yes, you need some training to deliver it.

I don't think it's impossible but it's about us skilling up the deliverers to move beyond the theory maybe. You'd be amazed at how different the issues are even across the UK. We certainly would not want to deliver in Northern Ireland for example as our activities may not be suitable for that type of complicated environment at all.

Interviewer: Yes, and would you ever foresee something like a how-to handbook or anything being-- Like a toolkit almost, being created then in that regards?

P12: Wait there.

Interviewer: Okay.

P12: We have just just created this book, our resource, called **[book title]**, came out of lots of schools saying to us, "What you do is brilliant. Why don't you write it down?" We got some money from the **[Small UK Donor]** to research how peace education can cross over with moral, social and cultural development of children in schools, which is a staff retreat requirement.

We felt that we saw a lot of crossover. We spent a couple years looking at how that crossover developed. I'll show you a page. For us this is education, this is social studies and we're exploring in the middle and we've come up with five themes. Here, the toolkit, if you like, is split into two parts.

The first part is the theory. Where we're coming from in terms of educating for peace and also positive peace. We'll go through peacekeeping, peacemaking, peace-building as well and then the second part is the toolkit.

It's all our games and our resources and this was an attempt at reputability because we're in **[UK Region].** This was a way to get our work out more widely. Not just across the country but this has also gone to Australia, to Africa. We've got a lot of interest, but schools are buying this now. But bear in mind what I said earlier, this isn't telling everyone exactly what to do all the time, this is a general guide to be modified and used as a foundation to build on.

With this what we're finding is that, as a standalone, we're worried about it just sitting on a shelf but what we're in the process of doing is devising a package, whereby it's introduced normally via an insert and then one of our trainers help for the planning day to set a curriculum and then accompanies each teacher.

First of all, model one of the sessions and then to observe the teacher and give some feedback so that it's dynamic and active learning and then they come back at the end of the term and that's been really interesting because it's becoming embedded quite quickly in those schools.

Interviewer: I think you've covered this already, but would you consider, for example, if someone did create a handbook or a how-to guide, how important would you say it is then to have tailorable elements? Would you say it's more important to have some tailoring or is it more important to stick to some common theme or message? Or is it both?

P12: I suppose I'm like a lot of practitioners, in that, you use what you find useful. You always cherry-pick and, in a way, when I'm looking at tool kit or handbook, I'm looking for something that's going to reinforce what I already know. I would not like to just run someone else's project. I'll learn from best practice, but I won't just regurgitate someone else's work.

The only way that I would think to challenge my thinking, and therefore to step away from what I know in that replicable element, is through face-to-face stuff. Attending a lot of conferences or being in schools is when it's alive and you go, "Okay, that's not working. Maybe the toolkit would never work here. Let's make it work in a different way."

I don't know. I've got someone else's toolkit on my desk that I haven't picked up but that might just be me and the way I work.

I think what we found as well is that -- Well, what we're recognizing is that we're moving away from an instrument model to an implement model. Something that is mechanistic, almost to something much more organic and much more values-led and in all our training -- on one hand, you could categorize it and say, "These many people attended and these are the aims and these were the outcomes." What we're trying to do in those moments, is call people to make some sort of lasting change for themselves and that is just impossible to quantify--

Interviewer: Yes, I was going to ask, actually, do you ever try to measure that or is it just something that's not worth it?

P12: We do and this is what the **[Major UK donor]** are really after, they have been really interested in -- Are those personal journeys that individuals have been on and what normally happens is that you do a session, and someone will wait around in a corner and linger on and say, "Can I just say something." And they will share with you a moment that they had maybe just in that session or something they tried at home and they range from, "That was really useful. I feel I can teach this to my step-daughter at home a bit more." To, "This has saved my marriage."

Now, I'm not going in to save people's marriages in a work context, but what's coming across is that this way of thinking and the adoption of these values can have a transformative impact on people to the point where they're not just changing the way that they think and feel and behave at work, but also at home.

We have tried to capture some of those but in terms of confidentiality and also the fast-moving pace of the project, it's quite complicated. Also, what other funder is going to be interested in one teaching assistant's marriage-saving compared to the 450 children that they want to have skills for life in the area of conflict resolution.

Interviewer: Yes, I suppose it's that argument between what's more useful the quality developments or the quantity developments. Is it a thousand people engaged or is it that one person has had their life changed. I guess leading on for that then, have you ever experienced a particularly difficult donor at all in terms of working with them wanting something that maybe isn't appropriate or is at a difference to what the aim of the project is.

For example, it might be you wanted to deliver, say instil some values in someone or perhaps the donors just wanted hard stats. Have you ever encountered that at all?

P12: Again, I'm probably not the biggest authority on this due to my job role, but I suppose you could think about school in terms of them paying for the work. One of our on-going tensions is sustainability and time. If they wanted to come in and they find a tricky year group for five years and now they're in year nine or whatever.

The difficulty is when the school tells us they don't feel it's worth it. They say "They're just exactly the same afterwards." Some of them can be a bit of, you didn't make them different people. That can be quite frustrating. I understand that this can be a common issue with donors, they want to see immediate results, which is why it's easier to count numbers of students. The long term impact is so hard to prove and evidence.

Interviewer: Actually, that's quite interesting to have the other element, the other dimension of stakeholders that might be wanting something slightly different out of it or wanting something beyond the scope. I guess in the way they are a donor of sorts, if they are giving resources, but that certainly adds an extra dimension to things.

P12: I think with schools as well another key stakeholder is the parents and the families. How peace education communicates to them, what they think about it and how they hear about it from their children inside the school is really interesting.

Interviewer: Have you ever had any issues with parents?

P12: Generally, it's been positive but the issue that we find is schools don't communicate to the parent about what we're doing. In one of the schools, we're in at the moment, we actually worked which school could be very visible and run workshops specifically for parents. The biggest feedback was, "I can't believe

this has been happening in school and I don't know about it." The school is a little bit sheepish**.** They're like, "Actually, we've had them in for about five years and we've just not told you." I mean, they have, they put it on a newsletter or the website but really, it's not the most effective form of communication.

Interviewer: It's just another piece of paper to read, I guess?

P12: Yes, and then this is our style in workshops. You come into a room you meet us, we do our workshop and so there's a relationship. We do not necessarily want to be making students do homework or writing essays, we want our children to become peace makers. We'd like the child to talk to their parents and say "That's what we did in peace class We talked about the conflict escalator We talked about the conflict escalator as well. "

That's how we are start to build that work there. Most of the parents, once they've heard about it are delighted that the school is making an investment. Thought I guess they might be a little incredulous if they don't understand the purpose. We haven't had any, "What are you doing talking to my child?"

Interviewer: The other thing is slightly tangential now but probably relates back to the handbook, the textbook that you were mentioning earlier. Another element I'd like to ask about is how academia might fit in. I guess the fundamental relationship is between donor and practitioner but I wonder if you think academia fits in at all?

P12: I do see it fitting in because it helps us with credibility. The schools are interested, in inverted commas, in research but they don't delve. It's they're as interested as they need to be. I don't have anyone saying, "That article really made me think."

I am sharing a case so to rewind then. I think one of the project's focuses has been to try and develop strong links with the academic community to not exist in isolation. We have strong links with **[UK University]**, their peace education research group who evaluated the pilot.

I'm speaking to you and I'm very welcoming of research. We're on our third Ph.D. now specifically of this project, our main students come and talk to us. We're very encouraging of it and one of the Ph.D. studies actually -- we're super useful to one school and indeed the stories of element because they were able to show that there was an increase in the oral skills.

Children being able to explain in a more articulate way what was going on to them through the restorative element and that had increased. That was one of the pieces I found that was really useful. I would hope that we're quite research-friendly and we use this to form our thinking as practitioners and we pass on what we consider useful to the schools as and when.

We recently set up a peace makers restorative schools network with all the schools that are a part of my project. I've sent them a recent study. No one emails without saying, “Thanks, that was really interesting.” They’re too busy upon -- but it definitely informs our practice.

Saying that though, we are lucky to have our relationship with **[UK University]**, as this allows us to go to seminars and conferences at no cost. I’m not sure that smaller charities would be able to justify paying for things like conferences and journals. It isn’t particularly user friendly, I suppose you could well call it an academic bubble.

Interviewer: Thank you for that. That's all the questions I've had in terms of the core questions. Is there anything you might want to ask me at all or clarify about the nature of what I'm doing at all?

P12: I think it's weirdly timely, you asking to do this interview, actually in that about a year ago-- so, we know that our funding is coming to an end from **[Major UK donor]**. This beautiful exploratory period of just going out and doing good work, is coming to an end, and the harsh reality that we might have to apply to a funder that makes a few more demands of us is starting to appear.

At the whole school approach project, we try to identify—well, work through a logic framework and identify our outcomes and our outputs, really to the extent that, that forms now the monitoring for two of the schools moving forward, so we hope to have data-- I mean, it will really be in a couple of years -- on those outcomes, such as staff sickness goes down, such as staff attendance increases. Quantitative data that we never really recorded before.

Because, we're confident we can gather all the stories, all of the qualitative stuff. So, that shift has been made within the last 18 months. We are aware of things like the newer fund by the education department and their focus on replicability. Would a project like ours kind of-- could it ever-- and we come back to that same argument that I told you about earlier is that it’s so down to the trainers and, skills that they have that we don't feel we've got-- you couldn't take our whole school approach package and somebody else deliver it in **[other regions]** or wherever. We feel that the skills base is still very much located within the organization.

I should probably say we’ve made some unexpected friends with a sports charity and we’ve been talking through some of our common issues. They basically were going through the same kind of journey as us. All these great community projects happening but nobody knew, really, what was going on and how successful they were being. Certainly no sharing of best practice between charities. Anyway, the unique thing **[Sports Charity]** is that they’ve-- on their platform, they’ve recognized that the deliverer and the donor need access to the

same information. They've recognised that you do actually need standardisation and some replication of processes, much like a business I guess.

You can give the donor a login and they can see live progress of your projects. It's like a real time reporting mechanism. Its… a.. a dashboard. That is one of the things. I don't know whether we'll work with them or not, but that was something that, as a feature we we're quite interested in, in terms of kind of managing donor management. We don't have to keep writing reports, we can say, "Actually, this is where we're at now." I think that just as another thought is that scale is a really big one for us is that we're not-- we're so small and we work so slowly that replicability is just us doing our one thing, from one year to the next. We're not overwhelmed with schools. We work with them for a minimum of 18 months, so we can only really work with three a year.

In the lifetime of the project we haven't even had hundreds of interventions. It's not like we're trying to scale up to a really huge level.

Interviewer: Sure. Brilliant. As I say, that's been really very useful, and so there's a couple of new elements there that certainly I'll look into, especially that sort of extra stakeholders. But, unless you have any more questions, we'll leave it there for now, so thank you ever so much.

P12: Actually, one thing I'd like to ask, personally. Do you think universities are kind of becoming corporations now? Are they still creating like a learning environment for students, or is it really about the money now? I ask because I see some parallels between some of the donors I'm aware of. They aren't always conscious of the students, it sometimes seems more about saving money.

Interviewer: Yes and no. I mean we're in a really funny position at the moment and most universities have grown to the point where they've got subsidiaries. So, because government funding is squeezed and we really don't know what's happening with the European Union at the moment, lots of things are going quite corporate and money-making.

So, we've had an example recently where one of our big research centres was shut because it wasn't making money. But, this research centre looked at social issues and it's not the type of thing that would make money. So, I guess social sciences that have a social impact but you're really not going to income generate out of it. They're being turned away because they're not creating—not making a profit.

That's probably the most extreme example I've seen of this recently but it happened last-- No, last academic year. I think it depends whether you work with a post-'92 university or a more Russell group university. I think Russell groups have a slight advantage with research because they're so, sort of, well

established and they have that infrastructure, they have that expertise and have that success history of going for bids. Whereas universities like Coventry, for example, they're fairly new to that game. They're almost playing catch-up and at a slight disadvantage.

I think you see this with, I think I remember reading yesterday. In fact, with A-levels. I think they just ditched the last art history A-level because it's a social science. They don't see any worth in it. I think from what I know, it's kind of cyclical. Give it a few years and it might come back. But, we're definitely at a point now where things are looking at money, it's looking at industry, it's looking at business and it's-- we've turned away from the arts and the social sciences.

So yes, it's a funny position at the moment. But there is still money in certain pockets for it. And as I say, the centre that I'm attached for my PhD, that is fairly fortunate, the fact they do take on a good number of studentships. They still do the international conflict resolution skills course. That hasn't changed. But as I say, the flavour of the moment is what makes money. And if it's not making money, how could it make money, so yes.

It's possibly going to get worse given the Brexit is imminent, but we will see. I mean, the real catch-22 is that research has proven that doing these added extras, makes for better graduates. And Coventry's positioned itself quite well for this. We're really good at doing things like, employability and overseas mobility. But, that comes at a cost, so they have to really make up their mind now whether or not they continue to fund it and have it as free program with added extra for students or are they going to look at it and charge for it and perhaps have fewer students going through. But yes, we are seeing corporatization of the university structures, across the sector I think.

P12: Wow. I mean, my experience, yes, some donors are like that now, but our main donor still places a lot of emphasis on the social elements, they understand that it's what we are about.

Interviewer: Yes.

P12: It's interesting to see. The worlds become a different place. Social responsibility doesn't seem high on the agenda at all.

Interviewer: Yes, this period of austerity does seem to have far-reaching implications. Is there anything else you'd like to ask me or discuss?

P12: No, but thank you for asking me to be part of this. It's important stuff and I think it'll be interesting to read what your findings will be.

Interviewer: Not at all, thank you for your time. I'm part time, so am aiming to finish by 2018, so will try my best to keep everyone informed. Just before we go, **[Final Ethics roundup and conclusion]**

P12: All right. Thank you, I don't think that I've said anything so controversial that I want it to be removed. Take care.

Interviewer: You too. See you then.

P12: Bye

Appendix 6m

Participant 13

Interviewer: Hi there, thank you for joining me today. I know we've spoken extensively over email already about the purpose of the PhD and this interview, but there are a few further things to cover**. [Introduction and Ethics]**. Are we okay to start?

P13: Yes, fine.

Interviewer: If you don't mind, could explain perhaps what you do and what areas you look at as part of your role?

P13: Okay, my name is **[Name]**. I have been involved in education for about 39 years. I used to teach originally, History, English and English as an additional language. Then I went into advisory work in the 80s. That was mainly around anti-discriminatory practice and looking at what I guess is considered to peace education. All about alienation and otherness.

Then I joined an organisation called **[organisation name].** I actually wanted to work in something which was called section 11 in those days. Most people want to get out of it but I actually wanted to go into it. We set up something called a curriculum support team. That was to take I guess social type education into all my areas of the city I was working in. Because at that time there was quite a lot of polarisation, I'm talking about the 80s. That eventually started a lot of work in terms of race equality etcetera.

In **[the nineties],** the City Council, then appointed clinical advisory teachers for equal opportunities. Our success has been obtained that post and was then responsible for equalities in education. So that included issues like all the protected characteristics, so as race, disability, sexuality, gender etcetera. That was what my advisory role was up until **[the nineties]**.

During sort of **[the nineties]** I was so as more active in peace education then, I didn't know it was called peace education mind you. Okay, I think peace education, as is the case with many things, kind of metamorphoses over time. That understanding about the need to deal with conflict, it's been slow.

Interviewer: Absolutely. I don't think there's only one definition. How would you define it, out of interest?

P13: I really was interested in it, actually. I think in the whole aspect of the education and its relationship with peace. To me, there's already a lot of work

around conflict resolution and stuff like that, but that usually deals with conflict after become an issue. I've always been interested in those particular areas for quite some time, but to me peace education is far more about dealing with the root causes of conflict and how people can deal with their feelings and emotions to transform negative feelings into something positive.

This is especially to me in terms of how young people could be involved in the process but I think that's where it's sort of started for me, actually. In '98, I emigrated to the States. Went and worked there for year or so and again talk there etcetera. Did a lot of work around conflict resolution there, especially in **[American City]** which is where we live just outside of the area.

When I came back, I decided, "Oh, I want to go back to school." that's a long time ago still, but did some work in careers, then went on the local authority as an advisor, or I was learning.

I also worked in an unusual project, a kind of temporary house, which was something that young people could come to for education support in terms of university levels and around thinking skills etcetera.

Then eventually came back to my current Authority. I worked for the **[Local government authority]** as an adviser, for citizenship, a regional office. I dealt with interns and CPD events, so putting on training. Back then, citizenship was quite a newish subject, until the idea of more social education was embraced.

I like the idea of people learning from other ‘real’ people. It was more, for me that really exciting about citizenship was motivating local citizens and making the change that they want to kind of spread. Propagate without the teachers. That's, the ideal. That's the reason I like this type of education.

I did that for a number of years and eventually the centre kind of changes to include things like mobility. The job just kept adding and adding and it felt like there was a bit of general memo saying to teach and be charge of saving the world and they're putting my pigeonhole. I didn't know at the time that I was a peace educator but I think I probably always was.

I think to get those jobs I worked in, they were either the new concepts or experiments in a way and people were not quite sure what to do with them. That's been the history of my career actually. I’ve worked in things that help people with citizenship and social skills, but before they’ve become adopted in the mainstream.

After this, I was involved with the UK **[national]** agenda and I did that for many years. Three years ago, I was made redundant. I was to take voluntary early retirement, which I thought I could see the writing on the wall and left to that and actually I don't think it would have suited me in terms of the way that the policies and procedures were going.

I took overtime, then I worked part time for **[a small UK Charity]** which does lot of peace education work. My remit was to write a handbook which focussed on social moral and cultural education which is something which helps schools to comply towards things like peace and social education.

That book just got published and it's out now and has been adopted by a good number of schools over the last year. Sorry, that all sounds like a lot of blowing my own trumpet! I'm old, I've just had a busy life! Just to add, I do my own freelance consultancy around equalities and social integration and things like that . Last year, I also got a contract to work with quite a large donor, but I won't say who that is just now as it's probably not all that relevant.

I'm one of their educators and I have facilitated their work, got their exhibitions into schools, into secondary schools and love a primary profile. It's been over year and a half since I've been doing that I'm also Holocaust education trained as well, I've got lot of experience in that area of what escalates to genocide. The idea of peace education I think totally links into all of those things.

Currently, I am still doing quite a lot of work on the **[UK national]** agenda and working with the community. I am a community activist basically. I suppose, when I was in the advisory service, I used up quite a lot of money to spend on community building.

One of the things which I forgot to mention is that involved in an organisation called **[name].** For about eight years, it used to take young people up to **[UK city a]**. Because that's where they have the in fact the original meeting, the organisers of **[name]** came for city and asked **[UK city b]**. whether they could host it. But in the time given and also the funding that you need to commit to up the streams up front straight away, we just couldn't do it manageable.

So they've been asked **[UK city a]**. to do it. But I don't want young people to not have the opportunities, so you should the whole weekend, where you should young people up to **[UK city a]**.. It was great because they met, a Nobel Peace Prize laureate and also they were involved in workshops etcetera. They came back and then how they could actually take this action into schools kind of thing.

It started up with-- I think five young people in the first year and the last year, when there were so many we had to use two coach loads for them all. It grew, year on year.

Interviewer: Yes.

P13: I've also been able with the **[small UK charity]**, to make a digital computer version of the book. When **[name]** was there, we did a lot of work together. You know **[them]** don't you? We put together some of the info for our peace partners training manual.

Interviewer: Yes, I do.

P13: That's actually something I think we should put together most often as well. It goes some structure. Let's have some common frameworks to do that and train them, so that they can usual the manual to help other people again. Self-sustaining peace education, what a nice idea. A nice general guide would have been useful when I did a project in **[The Middle East]** in terms of the education aims. I suppose you can't prescribe these things, but it helps to have an idea of what worked before.

Interviewer: Yes, absolutely and that is something that I may well pick up on a little bit later on, if you don't mind moving on to the next question.. You have certainly had a wide range of experiences; when you're delivering these, I guess we'll call them projects, when you delivering them, does it matter to you if they are traditional style class based or do you prefer them to be, more active? Or does it even matter?

P13: What I think is that people have the power to make change, to make change possible. I supposed that's my mantra, to make world a better place basically, I know it's a bit naïve, but that's the reason why I do what I do.

I actually think that in order to help how children, young people and even adults do this and I think you should do this work starting with children in primary schools. Prevention is better than cure and all that.

I think it's quite, difficult to say either or. It's about providing them with the skills and knowledge, and also attitude in terms of the part of what education can do. I personally like it if there is some active element to it whether that's within the classroom or whether you do project work outside. But, you do need some classroom based learning.

So in a way, I think it doesn't matter what the environment is, the way you are situated. But I think that it's the thing about equipping young people that they can make the change. I have certainly seen in the last 38 years, children actually having a voice and becoming more powerful, learn from other role models etcetera. So doing well. My experience has always been a mix of those boring old lectures and fun and games. They almost go hand in hand in a way. Talk to them a bit and then get them involved. When I was an adviser, if there was any education, it's the resource that's coming out that promoted this in particular.

I'm always open to taking advantage of success stories though. If there is a new resource and it's stuff that's proven to work, I'm all over them. Why struggle through trial and error? The very last project I worked with ended up using lots of technology, that really resonated with the students. Again, even though I'm not exclusively working with schools, I try to get copies of new guides and

handbooks. Lots of the time its taking what you think would work and maybe changing bits which wouldn't quite fit, that kind of thing.

I think it doesn't matter in terms of whether it's in school or out school. I think it's about a well-crafted programmed that will make a difference. It's about upskilling our young people with those knowledge, and skills, and attitudes that they can then recognise conflict to make decisions on how to deal with their feelings and issues.

Interviewer: Sure. Now, the reason I asked you this is because there's a bit of a differentiation between education for peace and education about peace. One infers more passive learning about a topic and the other is more about getting involved.

P13: Yes I have heard of this. It's seems a little like the academic types, no offense intended, wanting to pigeon hole things. I think the two, they are in tandem really. I don't think there is either one without the other.

Interviewer: Sure.

P13: Sometimes, it really is about gaging the crowd and seeing what works for that project. Say if it is for older people, there might be more of a classroom, a theoretical element, the reasons behind conflict etcetera. Or young people then you might put a more active element to learn about peace and stuff like that. There's nothing set in stone though. My work with adults for example is usually a mix of the two, even if people groan when they have to do some of the activities.

But the moment I'm doing some work around the **[governmental]** agenda and it's particularly working with adults in the community. It's just an element I'm talking about the whole thing around the theology and peace. It's bridging learning for and about peace isn't it, but to me it's just concentrating on peace.

But then it's also, if you got that knowledge, then it's about how you might apply it after. Whether it's for your own self in terms of you as a being, being peaceful than yourself, as well as taking action outside that kind of thing in your community or wider. It's taking that learning about what you're doing and putting it into action. Does that make sense?

Interviewer: Yes, absolutely. Now, you've mentioned quite a different set of experiences throughout your career. But in terms of funding these projects, do you rely on donors?

P13: Of course. I mean some of my previous jobs have been through **[governmental agencies]** which provide the money to run stuff as part of the employment, but I generally wouldn't be able to do what I do within money.

Interviewer: Do you ever have any requirements that you'd expect of you if we should say if you-- for example, you're getting money off the government. Is there anything you would expect them to ask for in delivering these projects?

P13: These days, if I have an idea, I go ahead and do it and worry what the donor thinks afterwards.

Interviewer: Sure, okay.

P13: And usually touch wood, I've been quite lucky in that. But also, if there is a remit, it's about how to read that remit and you'd be surprised how open to interpretation some stuff is. Obviously, there is certain things and criteria you have to meet that the funders are inflexible on and these are obvious from the get go. I mean, yes that's okay but they sometimes are living in another dimension. Like, for **[my current project]** I got this absolutely crazy list questionnaires we have to get people to do. It's not appropriate and probably takes away from that peace learning experience. We have had a discussion about how we can perhaps amend it or change it, but they don't like to be questioned – it's their way or no way. But then, some of the words they use, like sustainability, impact, learning theories… these are open to some creative thinking. Replication too. I have seen that and I don't think anyone really knows what on earth that means. A project is a project, it wouldn't be a project if you regurgitate stuff.

Interviewer: Do you think perhaps the donors have slightly detached expectations because they are sitting at a different level? Because they're not necessarily involved with the delivery of projects they have their targets, they as much written information that they can get?

P13: Ugh. What's the impact? I think some of them is always ask for it without really knowing what they mean. To them, impact is numbers. That isn't impact to me. But I know that in order to secure or defending you have to show or at least demonstrate impact.

Instead of just having number punching stuff we'd prefer to have quantity as well as quality to share like this. It's really, really important. You might have case studies actually that show for example, different examples.

I mean, I have been very lucky in the past in terms of I had funding or I applied for funding and I can receive it then I can mould my own project, so stuff like a project looking at hate crime and otherness stuff. We got funding to take some young people abroad and also look at the whole thing around, racism for example. These very young people, these parents were at the far right politically, that's a quite hard to pull kind of stuff. We did the program in such a way that that donor could still see what is going on, numbers, impact, all those elements but actually we were just satisfied that the handful of students got a lot

out of it. I always try to think one step ahead, so what I did do is actually have a filmmaker coming to film of the process because some of the stuff you can't measure in terms of impact. The impact is.. it can take a lifetime to demonstrate. If you train up a young person, the impact might be lots of small things that make a difference over a lifetime. But then I suppose they could ignore it. Just using a register to say the person attended something is hardly impact, but some donors want that.

Sometimes donors do listen though. That film actually helped me them to secure funding for the another two or three years from the same donor. I was thinking always along, "Now how I can get an editor to show this?" because at the end of the day I think if you're talking about elements of peace education and also talking about changing hearts and minds and that's very difficult to evaluate because it's not like you can get someone to answer a questionnaire to say “yes, I’ve changed”. It’s too artificial.

How can I say this. You have a barren field and you capture success by counting the number of seeds you throw. There is some that's going to fall on the way, some that going to not take properly and some is going to take root and be really strong. They're not going to do it within a day or two, so there’s no point trying to measure it straight away. Most people want to go away and then it’s three months, six months, or a year later that the roots take. Really, it could be like eight months, it could be eight years, it could be 80 years, it's not a quickly measurable thing and it’s short sighted to think impact can be measured this way. But it’s so rare to see follow ups later on, that won’t ever be funded.

Interviewer: Yes. Again, I am just trying to think about how to say this without leading the question, but are there unrealistic elements about expectations? I mean, have you ever had any experiences when you might have had donors that you disagreed with things like impact?

P13: I think it comes down to the fact that donors have the money and they aren’t the people on the ground. What makes business sense on paper might not work in practice. I don't think I’ve ever had a significant falling out with a donor, but I've come up with ideas that people thought are crazy, okay. Something like in 1996. Before I've always had this thing about young people taking action and getting children to manage themselves and stuff. That didn’t sit well with the donors.

We used to have lot of conferences in those days that involved our students. I actually wanted to do one for year six, sort of ten-year olds. I said, "How can we get young children organise themselves?" But my idea was with them to organise the workshops, deliver the workshops with the other people. The donor thought otherwise and did not want to put so much responsibility on the

kids. My job is all about dealing with conflict, so I guess competent I'm competent at navigating these disagreements!

We did similar you see in the states and it was a success. Unfortunately, I had to come home, but when I came back they were still running it and running it here didn't quite work with the donor here. We ran it for something like 10-12 years, something like that, maybe 15 years or something.

All of the primary schools in the city we're involved in have sent something like five to six delegates from those schools so that other primary school can meet from across the city and swap experiences. We would have lots of sessions, so one might be around peace education and learning about conflict, one might be safeguarding, one might be racism and things like that.

But anyway, yes getting back to your question. With donors I've never had a real problem, quibbles about how we do things, yes, but I can be quite persuasive to put it that way. We've had tough situations, with a long term local government project with a tight budget. Then when that budget became less and less, I then sort of worked more towards schools. I said, "The budget is disappearing, so let's find ways of working around this and pooling resources to make this happen".

Just going back to your other question from before, when you ask people, "What you remember from your school life? What do you enjoyed the most?" It's either a trip that they have been on or it might be a favourite teacher that they like. A lot wouldn't say it's the subject or the classes. I shouldn't say this, but some of it isn't important. So that's why I say that both are important. Just to add that in [this city], some kids have never been out of the city. So it's given them new opportunities and I think that's the thing that which is important, making it stick in their minds.

Interviewer: In a way, that's a little like my role here is, we have to help with internationalisation and we've got the situation where we have a strong provision for undergraduates, but PhD students might miss out of some of the activities. So even things like going to a conference overseas, having the ability to go out, practice and to develop intercultural competencies, that is all very important alongside the academic things. So, I'd like to move onto something a little different. I'd like to ask about replication of projects. What does replication that mean to you?

P13: I think, personally, each project is unique in itself but there might be elements of it which you could replicate. Especially if it's something that has been tried and tested and you know this worked really well. For example, something around improving a particular skill. Things like developing confidence through talking to new people. This can be linked to intercultural dialogue and

breaking down barriers. There are links there which have been used before, but there isn't one single way of achieving this.

Things like anti-bullying too, there are very established approaches like playground buddies and things like that. That's where you achieve the peace education using the playground as a learning environment. But it isn't always appropriate to put kids in that situation, especially where have been serious incidences. So it's about taking the context and the realities into account.

Then there's also the personal situations to consider. Everyone's different, and people react to different things. For example, I am quite interested in the concept of spiritual peace. Not necessarily with a religious connotation, but it could be like meditation for example and mindfulness or whatever. I think that these have a role to play so there are certain things that can be replicated, but it's deeply personal and you have to ask," I could try and tell these people exactly how to mediate, what is the need? What is the aim of this?" We aren't about creating creepy clone people that all think in the same way. There is a danger that replication will do this. With things like mindfulness and dealing with conflict, there are different approaches that work with different people. It could be dangerous even to force people to only act in a particular way. Half the achievement is getting the kids to think these things through on their own.

I think it-- I mean take the example of when we train tutors. It's about developing the teacher as a person to deliver life-changing content. If you follow a strict curriculum, it's not walking the talk if you know I mean. You need to foster a strong belief in what you do, so you're not just actually doing the project for the sake of it. If you just blindly follow a set of instructions, I think that almost defeats the object of peace education, doesn't it?

Interviewer: That's a good point. Have you ever, then, had the case where a condition of the funding has been to create a scalable replicable program at all or have you generally have the freedom to do what you'd like?

P13: I have been very lucky actually, I'm been privileged that I have been able so far to get away with what I want clearly. I think it is having a strong personal conviction. In terms of having replication as a sharing of what works, best practice if you will, I think yes, I think it would be really good idea to have this. But what I wouldn't want to see is a prescriptive curriculum that doesn't allow for innovation or for taking the realities, the context into account.

Actually, I can actually recall one case. It wasn't necessarily a condition of funding, but one donor wanted to lump in a discussion on sexuality as part of a bullying programme. It seemed like a good idea at the start until we realised that the kids had never really had a talk on sexuality before and to frame it around bullying seemed a bit negative and a little inappropriate given the circumstance.

I don't think we every properly resolved that, but it was definitely something they pushed for that never happened.

Interviewer: Given your view on replication and that a best practice method model might be best, have you ever replicated a project? If so, how was this done?

P13: I've done. I mean the **[Project name]** stuff. I mean we're talking about it happening every year for 10-11 years now. This is evidence of replication definitely, it's a tried and tested model. But again, it's a loose model in that we know we are getting participants together for a week of peace based activities, but we are constantly revising it. If we delivered it now as we did ten years ago, I think the kids would fall asleep. Things change, times change and issues and topics change. We need to adapt, improve and keep up.

For **[project name],** the debriefing sessions are essential as it's the chance to talk about what works and then the ideas will be put into some sort of action. That is something that was done. This might be obvious, but I also think it not just relates to young people, it's also related to adults as well. Everything needs to be reviewed, the bad bits cut and new bits embraced. I suppose it's about deconstructing, dissecting the project and then putting the good bits all back together again. Then you can actually see where the people learn, taking into account people's perceptions moving and them trying out new stuff, giving them the push to do new stuff.

I think I've said a lot that tried and tested models are good to draw from, but you do need to improve and review stuff. I'd say the more structured CPD stuff that works really well and lends itself to replicating but they often end up being bespoke and not actually all that similar to the last time. I've had lots of interesting CPD courses that didn't happen again because we decide to review and then change things so much that it's really not the same thing at all anymore.

It is a tough balance though. Although I wouldn't say that pure curriculum model is suitable for peace education, I do think the curriculum side is very important and I suppose that's an easy way to achieve the replication of projects. I had been doing work with two European countries developing workshops which then can be incorporated in a taught curriculum. It's dealing with the very tricky subject of the Bosnian genocide and this is obviously not a subject to make light activities of. So I guess that some topics may need a more formal education style, but I suppose that's an issue with using words like peace education, I guess peace education can still mean lots of different things.

Interviewer: Yes, it is a very wide term.

P13: Yes, I think perhaps it's... it needs a bit more work to define what it really means. What I understand it to be, might not be what you understand it to be and I don't think it means anything to most people out there in the world

Interviewer: Yes.

P13: It's like the UK's prevent agenda. I think it's perceived by the public just a Muslim agenda. In many ways, academics have kind of made it a whole industry of research that's developed as a result of the prevent agenda, there's no doubt about that. What I think, it is within schools, which is where I have got most of my experience, is that it's more palatable to schools if it's seen as a safeguarding agenda. But, I think it's a lot more than that. There's a whole element to it that you can start to tackle a range of controversial issues with young people. You could use it to look at civil rights, animal rights, there's obviously a whole thing around extremism, I think at the moment in most people's psyche is extremism equals terrorist equals Muslim. It's not like that at all. I think there needs to be a peace education core element woven into it, very much so. This is about equipping our young people-- like I've said, their skills, values and attitudes. Things like compassion, things like being able to listen to each other, things like being having a dialogue with each other. The whole thing around conflict resolution, conflict resolution approaches and skills, it's that sort of stuff.

But it's also about, within schools and I think universities provide that safe, support environment where you can have these difficult conversations. If they don't look at the curriculum element to it, which includes aspects in citizenship, definitely, the whole thing around who's Brexit and stuff, it's almost like there was an underbelly of racism there. It's almost like it's legitimized it, that anyone can say anything to anyone.

I was really sad to know the more EU referendum stuff, really sad. What's it's unleashed, we actually don't know that-- When you got schools betting on the same children, saying to the children, go back to your own country, they said that, actually, "We live here. We've been born here." Or when you got someone like me, who's been brought up in this education system, not born in this country, quite proud to be an immigrant.

Interviewer: As you've mentioned it briefly, I'd like to ask, about academia and how you see it. How do you view academia in relation to your work, to peace education?

P13: The best type of academia is when they actually get involved, rather than just want to do research from a perspective that's not in touch with reality, I think. Academia has its role to play, definitely. What's quite interesting is it you do this kind of research work and you think, "Oh this is the worst." then you actually go back and be, "Oh actually there's a theoretical underpinning of

knowledge to that". Sometimes it is very artificial, but sometimes academic research helps you to makes sense of what you're doing.

So for me-- I don't think I can call myself an academic. I .. I'm definitely a practitioner. But I would say that I like to use academic theory, that's does interest me. Because then I'd think, "Well actually, that's why that particular thing works." or, "Maybe I need to tweak it." or whatever.

I think it does help. I went on a summer masters course last summer. That was great. Because you think, actually all these things I've done in the past… Well actually maybe I'm doing this right. Maybe I am on the right wavelength and maybe it's okay kind of thing."

So it helps. Then obviously, you have to be very careful on how you package it to the people you deal with. If you go to your participants, kids or adults or whatever, with hardcore peace and reconciliation theory, they aren't going to understand. That's the thing with university research, you have to kind of 'get' it. If you aren't part of the bubble it is not particularly accessible to people. I go out my way to get involved, I'm not … I can't really think of other practitioners that do as much as I do.

Interviewer: Thank you. I think that is all the questions I had for you. Is there anything that you'd like to ask me at all before we conclude?

P13: Well, I would like to say thank you for asking me to do this. It is important that we talk about these things. We can't just go around with our head in the sand. Good luck with everything as I think it's not going to be easy to make sense of all of my rambling. I don't think I have anything to ask, but I would just say, please keep me in the loop with when you're ready to publish everything.

Interviewer: Yes, I'll try! If that's everything, shall we conclude?

P13: Yes, I think we've been here for well over an hour.

Interviewer: Okay sure. Just to remind you **[Final Ethics roundup and conclusion].**

P13: That's all good with me. Good bye.

Interviewer: Bye.

Appendix 6n

Participant 14 & Participant 15

Interviewer's Note: Two people from the same organisation were part of this interview due to the participants' time constraints. These are labelled as P14 and P15, but form a single transcription.

P14: Hello.

Interviewer: Hi, how are you? Two seconds sorry. Can you hear me properly?

P14: I can hear you fine.

Interviewer: Fantastic, I just noticed my laptop was on mute.

P14: It's okay. Can't see you. There we go. Well, there we are, see and hear. Hi, I'm **[Name].** Sorry for the delay in getting this sorted, we're slightly depleted. We don't have as many staff as we used to. **[My colleague]** is off sick. I had been off sick too. My colleague, **[P15],** is just running a little late

Interviewer: That's quite alright. Yes, there is quite a few bugs going around at the moment. We've got a few staff members sick as well.

P14: Yes, nasty things. Whilst we wait for **[P15],** can I ask who else have you spoken to in your research?

Interviewer: I've spoken at the moment to 13 different individuals so far, basically, anyone who is involved with peace education style interventions. I am not allowed to give you too many details, but the participants have generally had experiences of delivering projects across the UK, some overseas. Some have been focussed on very local issues, some have been tackling more systemic social issues. So, yes, a variety of people. I've not really had much luck in doing is actually people who consider themselves to be donors, which has changed the framing of my PhD little. I've had to switch my focus more on people who deliver projects or are involved in some way with project delivery.

P14: Yes it's interesting because peace education is not a term we use to describe what we do. I recognise it and can see how it would apply to us, but It's not a label we would wear.

Interviewer: All right, okay. Are you able to elaborate a little on that?

P14: Other people might use it to describe us but I think we are, in the seven years we've been going, obviously, our emphasis has changed. When our foundation was initially set up the emphasis was upon helping people to I think understand different conditions.

I think the emphasis then was much more what you might call religious literacy, which is still a component. Now we're much more focused on tolerance, otherness and ways to counter radicalisation.

The schools program is very much focussed on understanding radicalism. It's trying to build the things that make people resilient against it. While we've done stuff that other people might call peace education, it's never actually been a term we've used to describe ourselves.

Interviewer: Sure, if you don't mind me asking then, how would you define peace education then? Because that in itself is a contentious term.

P14: Well, it interesting now. I've just got an email from [**P15]** saying **[they're]** going to join us.

Interviewer: Brilliant.

P14: I saw some very interesting statistics presented at the UNESCO conference in New Delhi last year which was for education for CVE **[Countering Violent Extremism]** and they were basically saying -- Hi, **[P15**].

P15: Hi, sorry I'm late.

P14: It's all right. Sorry, we started without you. So, I mean, they were basically saying the concept of self-identified peace education doesn't really seem to have a great deal of impact. It's just a blanket term that can really mean anything.

I think it's very tricky, I think in terms of how I would define it. I think it very well depends on how people define their own programs. If what you're looking for is something you want to describe in that way, then that's probably the term you'd use but it's not actually a term we've used or highlighted and how we think about ourselves or how we talk about ourselves. That's a bit of a non-answer isn't it? I guess if you consider what you do to be about fostering peace, creating peaceful relation and so forth, that is peace education.

Interviewer: Thank you. Now that you are both here, if you don't mind me, I'll start at the very beginning of my questions. Before we do though, there are a couple of housekeeping bits we need to go through to make sure you're both happy to proceed. I know you've already returned the forms, but I just need to reinforce the ethics. **[Introduction and ethics].** Apologies, it's a bit unusual doing an interview with the two of you, but are you okay to proceed?

P15: Yes, of course.

P14: Certainly.

Interviewer: Fantastic. So, could you describe exactly what you do then and the projects that you get involved with and the day today you get involved with?

P14: Is that in relation to the education work or more broadly the work across the foundation.

Interviewer: More broadly if that's all right.

P14: [**P15]**, if at any point, I seem to go out of piece just stop me because I'm trying to be wally today. More so than usual. The foundation was started seven

years ago when the Prime Minister changed and obviously, as I was saying we've had a shift in emphasis away from helping people of different religions to like each other or at least see the positive in one another's perspectives into a more than rigorous CVE space.

The foundation has what I often refer to as a 'think-do' model. We've got a, what I think is a think-tank component which is the central religion in geo-politics who's work you've probably encountered on our website who do the thinking component as it were and then there is the project component which I think probably [**P15]** would probably be better placed to speak about more broadly and then I'll fill on the education stuff at the end.

P15: Yes, sure. I'll start by saying that most of our projects do come from an education space. We tend to put them under the education package, which includes things like dealing with conflict, otherness, that type of thing. **[P14]** will probably talk about this more but there's also a new women's – targeted at young women program which also fits within that as well which I'll also discuss in a second.

The other main bracket we put projects in is supporting leaders. It's education in a sense of the equipping of teachers or religious leaders or faith leaders with skills. They are gatekeepers. They are always the gatekeepers to something, I think it's fair to say and the building of their skills and capability to communicate with people to develop their critical thinking skills, their open-mindedness their capacity to convey issues more effectively. You might have spoken about this before I joined, but I had to read up on what peace education is. It's not something we've ever really used to describe ourselves, but I can see now why you approached us. I think we are roundabout talking about the same thing.

Anyway, all of what we want is about building resilience to potentially negative or destructive narratives about the other that can fuel grievance or can be exploited by extremist groups who recruit people to their cause, this is the CVE stuff.

The programmes that are about supporting needs that we have has been running for two years now and the primary beneficiaries are **[Western African]** communities and **[Western African]** religious leaders and we are work with two partners. One in **[Western African State]**, in **[Western African State Capital City]** and the other in **[Northern African State]** which is the world's association of graduates which is associated with a university in **[Northern African State Capital City]**.

They take through cohorts and this year we've been focusing on training people to go back to their communities whereas before we had experimented working only with students, not training the trainers. Students of the University for example but the problem with that was none of them wants to go back home at

the end of the programme, which meant the messages wouldn't have spread as intended.

With these African programmes, we work in a cascade model where we train those institutions in the course content and develop their skills in conflict evaluation, interpersonal communications. **[P14]** comes and does training on the essentials of dialog and we use a toolkit across the most of what we do. Then those facilitators within those organizations deliver the course content back to the **[religious leaders]** with some degree of observation from us and we oversee the monitoring and evaluation.

The idea is those **[religious leaders]** then go back to their communities better equipped to identify and encounter some of the destructive narratives they may hear in their communities and they're supported to develop action plans which look to get the buy in of the community and spread the right messages to leverage their positions of trust and credibility in a way that amplifies the message a bit more and we work with those workers because we believe it is more sustainable to build local capacity than supplant it and bring in external people do it or others.

I think we're at the stage now where we are happy with the way this model is working. It's take some time and we're looking to see how we can expand it into other countries. In particular, we're looking at **[a range of other African States]** where terrorist groups have a presence.

Interviewer: Just a quick question. Do you deliver the projects within the UK as well as exclusively overseas?

P15: That particular set of projects is just in Africa, the beneficiaries are the local communities there. We do have a range of projects elsewhere, and we actually have a newer kind of conference Project which I mentioned which is the female focussed education program which is brand new. It's literally just about to start. It's just piloting actually. That's a project that's being done here in the UK context. It's responding in part to some problems that have been identified recently, in particular by the review on equalities and opportunities that was published just before December, which is about the issues and challenges that particularly the ethnic minority groups face in the UK, that I think ethnic minority groups because they're comparatively. In these poorer areas, women seem to be affected more, so we are looking specifically at ethnic minority young women, or women from ethnic minority majority areas. And things like schools where ethnic minorities are the majority.

A lot of the ones that we work with are in **[UK region]** where they are entering higher education and achieving quite high results academically but they're not necessarily transitioning into the workforce as expected. They might get their A levels, degrees then are going home to be housewives. We're exploring some

of the impact that that has on feelings of identity and belonging to society that can, we believe, make you more vulnerable or susceptible to being exploited by extremist narratives.

We're looking at a project that raises and broadens academic aspirations as well as workforce aspirations. We're taking a range of girls from a range of different backgrounds that have been chosen by their teachers and invited to take part in the project, that age between 15 and 17. We starting those. We're piloting in three boroughs now.

It's predominantly a mentoring program that seeks to expose them to career path ways and offer them access to positive female role models they wouldn't necessarily have in other spheres of their life and specific support network that's separate from their families and separate from their normal daily lives.

Also in terms of bringing a diverse mix of girls together. We're looking at that interaction across different social groups as well, that they maybe wouldn't necessarily ordinarily have access to. I suppose the concepts of otherness and dispelling prejudices come in here too.

Then in the last stages of the program, we're drawing on a lot of materials to do video conferences. For example, with globally inspiring positive female models and we're also doing a series of workshops in partnership with **[a UK University]**, exploring and dismantling some of the real and perceived barriers to higher education with the girls and physically, I think, with their parents. We're trying to address a bit what the concerns are and whose concerns they are.

Interviewer: Interesting. I'm off to something in, a few weeks at that University which is to do with the issues of equality and stuff. I wonder if it may be linked. They seem to be doing quite a lot about general, concerns about protecting equality strands if they are working and studying overseas.

P15: Absolutely. It's not officially linked but I think that speaks of the flavours of programs at the moment and we're also in the process of developing up a concept for a pilot project, looking at reducing antisemitism in the UK and Europe which is again along similar lines of broadening, deepening knowledge about the subject with drivers in particular be promoting better understanding of the complexes of the Israel-Palestine conflict and how it can manifest in the UK context

Interviewer: If you don't mind me asking then. The nature of the projects. How do you deliver them? Are they explicitly classroom based or are they more community project based outside of the school system?

P15: Just speaking separately about mine, we work and deliver with the development partners. One is in the university context and one is more public, local government – **[P14]**, help me out here .

P14: We work with the development institute in **[Western African Country]**.

P15: Again, they're higher education institutions in a traditional classroom setting. Our female education project, is going to be delivered through classrooms.

P14: Then the other thing we do is more a education program. It's like the explicit education program if you like is called **[programme name].** That's been running for seven years and that basically, picks up all the same things that clearly identify as being at the heart of our work around helping young people to develop more skills to approach to the other, giving them the skills to interact effectively with one another, opportunities to break down prejudices et cetera.

We basically do that with a pedagogical approach to teaching dialogue, which we call the essentials of dialogue. That's both available within the programme, but is also available freely online to anyone to download it.

Also, as **[P15]** said, forms a part of some of the other work that we do. Teachers replace the work through these materials which are very student centred, very interactive, very much focused on experiential approach to learning. It isn't about being lectured for hours on end.

I know some teachers don't go any further than the boring stuff, the theory and say that they're traditional teachers in that respect but probably the core of the program lies in the fact that we also provide opportunities for direct local connections, which is far more active than being lectured at.

With the conference stuff, for example. The teachers can book their students into a video conference and we have schools in 48, 49 countries now. In some of those countries, we've got one or two schools obviously but in other countries we have very large numbers.

Some of those are top-down networks working with ministries. Some of them are bottom-up networks working with our group schools. It depends on their arrangement. It really isn't a one-size-fits-all approach. Basically, the students have this opportunity for this direct video conference encounter with the other.

We facilitate all those video conferences. Most video conferences have at least two classrooms, sometimes three, sometimes four. In addition to that, we also have our own online community where students can access once they've been registered at any time and take part either in an open dialog with anyone who's there.

Although teachers can book them into what we call team topics, which are written online asynchronous dialogues that students can access and are booked into. It's a much more, I don't know, it's easier for the teachers to integrate to a purpose driven activity.

Then beyond that we produced a range of other resources so that when teachers go, "What do we do now?" It's here are a range of other topics you can have dialogue about. Sometimes we are able to bring in guest speakers on those dialogues as well to act as role models to young people. People who've got experience in the field. It's been very positive.

We're just producing some resources on how to deal with difficult dialogue. A lot of the teachers around the world are saying that it's getting much harder sometimes many of the things their being asked in class and not just hard questions in the sense of I don't know the answer, but hard questions that are difficult to talk about.

We wanted to give teachers more opportunities to develop more pedagogical skills to approach things so there's a pedagogical pack. We're also producing, working to produce a series of briefing notes. We've done one on religious extremism before.

A lot of teachers get asked questions about ISIS, Daesh and it's actually very hard to be well informed about that if you're not a specialist in the field. You might know that ISIS don't represent Islam but you don't really understand and can't articulate why.

It's trying to give people a toolkit to address to that as well. We've got around 1,500 schools working in one of our programmes. That's about a fairly consistent number that we've had for the last four or five years. 9,000 teachers who we've worked with and over a million students since the program's been running.

I think that there are a few places where it speaks more directly into the peace thing if you like. I think we've done a lot of work on internal video conferences in **[Asian Country A]** where we've worked with the education ministry directly on the peace process on the counter extremism process.

Again, we are connecting young people between the **[regions within Asian Country A]** so we want to the kids to understand that this is just not something that affects them alone. They are shared dilemmas.

Dialog between **[Asian Country B]** and **[Asian Country C]** as well, that's a very difficult and a challenging relationship to make people understand. A number in the middle-east. We've done a few between **[Northern African Country]** and **[Middle Eastern Country]** and also other places for example, across Europe. Those are all the places where conflict is very much an issue for young people.

Interviewer: If you don't mind me asking, how do you fund this? Do you have to apply for donors for funding or is it more just internal funding?

P14: It's a combination of high worth individuals that have given us money and applying for some funding. We are fortunate in that some people contribute to the working foundation in a general way, some people contribute specifically to the program, some people contribute specifically to one particular area which they have a particular interest.

More broadly in the foundation, I think we've had other places where we've gone through application processes just entirely from a range of trusts and what have you. There are obviously challenges in that in terms of their expectations that we're going to be seeking to trust everyone's interest is slightly different but – **[P15]** do you want to add to that in terms of your--

P15: I think we're working towards a model where we fund the pilots in a set way. The funding would come from either an individual or another foundation or institutional funding, donors. We have been a bit uneven with how we initiate projects, we do need a system.

Interviewer: [P14], you mentioned about this general expectation of donors, is there anything that you would expect them to always ask or you'd generalize conditions that you'd expect them to impose has passed the funding at all?

P14: It's always generally been something that one tries to negotiate. Very often, I would say from my experience donors are often very interested in impact. We can try to influence this by studying major impact of the program rather than just how many students we should take on board, but usually donors see impact as numbers**.**

I think that certainly in the future, I may see what I can do to work harder to ensure that we're much more interested in measuring the learning and not just numbers of schools or what have you because that's not really a terribly helpful measure of impact.

Interviewer: Thanks. I'd like to pick up on some of what you said about models and toolkits. I'm particularly interested in the notion of replication. Again, we had this discussion earlier about what is peace education. In terms of project delivery, what would you consider as being replication or what does the term replication mean to you with regards to your work?

P14: Do you want to start here?

P15: Well, I think it's this issue of scaling up the focus on which is around proving that we have a model that's viable and then influencing others to take on that model at scale and I think that includes influencing on a policy level to get government to -- and incorporate that model into them in some way.

I think I can see where you're going with this question of how you then maintain some control to ensure that it's widely replicated in the same authenticity and

keeping an integrity, I guess of the approach to the model. This is something we have at the forefront of our minds.

We work through a trainer to trainer model anyway in most of the things that we do. In a way, it's entrusting a deliverer, a practitioner with a level of control. Power is also handed over, and trainers do have flexibility. The replication is then measured when monitoring. The evaluation perspective, with my evaluation hat on, it's about making sure that you've got in place a checking mechanism and are able to tap into regular checking mechanisms. Sometimes this is in a randomized way, spot checks, but mostly this is implemented in a… in a systematic and regular way.

Interviewer: Do you have anything to add to that, at all, **[P14]**?

P14: I was just going to say, I think from my perspective, replication isn't.. it is not really the issue. As [**P15]** said earlier I think, some of our smaller projects hardly scale up and it's also always difficult in the sense that some projects tend to be quite short-term. They are so specific that they aren't really work replicating. Maybe sharing lessons and results. That could be replication. Maybe, it depends how you look at it.

Interviewer: Would you therefore consider the ability to replicate a project as important?

P14: Yes.

P15: It has to be considered. You'd be going in circles if you didn't replicate some of thing we do.

P14: In the end, I guess the main aim of what we do is to embed out programmes so children do it in school. With that comes some standardisation. Replication.

P15: We have sufficient evidence under our belt that we know what works and what doesn't. We repeat the bits that do work and review the bits that really didn't work.

Interviewer: Do you ever find that the elements of subjectivity and context are at odds with replication or do you find it generally has to be a balance between subjectivity in terms of delivering to different countries and then trying to make some reputable element?

P15: That's a question and a half.

P14: I How to unpick subjectivity and context.. What I think you are asking is how much of the local context effects our design. Obviously, we've tried hard to design stuff that works everywhere, or at least can be made to work everywhere fairly straightforwardly by educators. This might actually be a little controversial

to those charities which tailor everything, but you have to have this balance between universal onside fits all because it won't. But at the same time, you also need to be sure that everybody, particularly in the context of dialogue, and everybody has a similar understanding as to what you're asking those students to do because otherwise they will meet in the middle.

I think we've demonstrated that -- interestingly, one of the initial reactions we had from a lot of countries where we first went to train people **i**nto a corner and go, "This dialog is great in the West but it isn't going to work here." I'm actually firmly convinced it does. There are plenty of ways of making it work just about everywhere, it's more how you approach it.

The thing is making sure that you design something that has sufficient flexibility and people can make it work in a school in the Middle East and in an adult school in Africa or an all-boys school in Eastern Europe. They can then have an effective dialog with one another, which is an overarching goal, but it's how you approach it that differs. There's got to be localization within it. It's interesting, probably our best example of a larger relationship is between us **[a ministry in Europe]** where the education ministry had their own dialog network.

It's was based on principles of **[one of our projects]** and uses a lot of our materials but it approaches things in, dare I say, an avant-garde point of view and is very creative and goes off in different directions and uses academics and practitioners within that country.

You can see where the links are between what they do and what we do but at the same time it's also quite distant. It's culturally very fitting to that environment. This adaptation really steps into that context and enables and empowers people in that context yet it also supports those students to take part in our global program as well. That, I think, is probably ideal. We wouldn't recognise it as a replica of our project, but we can certainly unpick the bits and pieces they've used. We can clearly see what they've added and do differently though.

Interviewer: Brilliant. I'm just jotting a few things down in the background. If I go quiet, that's the reason why.

P14: Don't worry.

Interviewer: In terms of, again, when you do receive funding from individuals or other sources, have you ever had a situation where you've perhaps had a disagreement about what needs to be delivered? Have you ever had any particular negative experiences with donors at all?

P14: Actually, no. I don't think that we have. I think that we've always been very lucky with that. The donors that we've worked with have been very supportive with the work that we've done and even where we might have in our innocence

set ourselves set ourselves targets that were too hard, they've been quite generous and open hearted.

I think we've been very fortunate with the donors we work with. We tend to have a very good relationship with them and we've been able to take them on the journey that we're having because a lot of this work, where it happens is new. There is an unpredictable element.

Very often they want to see that you're not just sitting on your hands going, "No, it's not working." But you're doing something about it. Even if it hasn't necessarily resulted in the results that we were all initially looking for, at least they're pleased to see that we've tried and then gone off and found and strategized and talked to people and we've made an effort to remedy it.

I suppose a small caveat here is that we have now worked with our donors for a long time so have a good working relationship with them that has built up. I'm not sure what they'd make of us if we'd come together new, as strangers now.

Interviewer: Thank you. Just going back to something mentioned earlier, impact. Obviously, with the type of projects that you're doing, the impact, it's not always immediately obvious. Sometimes it's five, 10, 15 years down the line. Do you think donors are aware of this? Are they generally okay with the idea that you can't necessarily prove impact immediately?

P14: P15?

P15: Yes, I can answer that one. I think that's continuing with the theme of quite generous donors that are like-minded. I think we all are lucky in that we have donors that are sympathetic at the moment with that.

I think where we're moving towards is getting more institutional funding. This will continue to be a challenge because – I say this as an ex-donor myself. Even though people know that they know that behavioural changes take a long time. They still want to see evidence of the trajectory that you're moving in and it's making a positive contribution towards that. They to see that you've got all of the mechanisms in place to capture that in a creative and innovative way.

Basically, they want to see that you've got a plan and that you're funding it. Good evaluation is expensive, so donors shy away from looking long term. It is challenging. I think it's about justifying the investment and improving that level of evidence of what works.

I do, as an evaluation person myself believe that it is possible to try to measure lots of things. Even if it's an assessment of likely contribution or you're putting together the combined opinionative impact of lots of different things and modelling things into the future around projections of behaviour, using innovative techniques, like randomized control trials if you're operating a big

enough scale. Of course, the simplest way to measure impact is counting heads, but that is rather superficial.

I think that what we do at the foundation is to look at what different pieces of information can be put together to tell a story about what's happening but also a big focus on qualitative information. Again, you have to wait for that case study so that it isn't just about the reach, the number of people in the numbers of schools.

It's about having credible stories of change from individuals that have been involved in the project. Everyone's dream is to have a 10-year funded project with embedded monitoring evaluation, but that is not going to happen realistically. In that ideal world, that means you could go back in 10 years' time and prove that what you've done 10 years ago has had a massive impact on people's lives. You're never going to get that.

I think particularly longitudinal evaluation space is particularly hard.

That's why randomized control trials are so appealing to people is because they do offer a window into showing the impact of not doing something being worse than the impact of doing something. When we're trying to measure and prove a non-event or a counter fact, that's always a problem with prevention work. I think there's also stuff that we can do to build a picture of the positive environment needed to provide resilience and protection which is turning it on its head a little bit. Which is not just saying that we know x, y, z causes extremism, but to say, we know that doing x, y, z can provide protection against extremism.

That's where we are at the moment but we all recognize this is a really difficult space to be working in to show real impact and I think the view I take is that any evidence we can contribute to the global base is worthy because it's just not there at the moment. I don't know if [**P14]** wants to add anything.

P14: No, I'm entirely in agreement with that. I think it's interesting because having coming to this work from teaching, and then setting the program up, it wasn't something that was the priority that we should have been in that whole businesses of measuring impact is something that we should have taken much more seriously from the word go.

Interviewer: Thank you for that. Moving to a slightly different topic now, you have mentioned about working with partner universities and drawing from research and academic literature but I'm interested in how practitioners view and interact with academia.

P15: I'll leave **[P14]** to answer that question. It's not really something I have involvement in.

P14: I think that it's both of those things that you mentioned previously. I think it's very tricky. Obviously, you have to have -- there's certain amount of need to cooperate with academics because in order to have that intellectual -- If you're going to change the policy, you have to convince people what you're doing right and research gives us legitimacy.

One of the best ways of doing that is to have academics saying, "What these people are doing is right and it's having this impact. We know this because we're academics and we've done a study." That's got oomph that other things don't have.

At the same time, academia can be quite a frustrating space to work in and function in very different way to the NGO space, which is very much faster and more reactive and is also quite happy to just say, "Right, yes that's a working, run with it". Academics approach things… I don't think it is wise because they tend to hang onto things for a long time.

I think there can be little frustrations in those relationships both ways and they have to be quite carefully managed. Then, I think as well, sometimes, I think those relationships are to be quite clearly delimited at the start.

You can have so that the academics are able to do their best in terms of saying, "Well here we should be looking at x, y, and z." At the same time, the NGO should be able to work with this and have the ability to say "actually, thank you very much but we are going to try something different". The process is very clear cut as academics generally look at theory and impact, the NGOs will deliver. If NGOs are being told to do something unrealistic by the academic community, it isn't going to happen.

I think there is an enormous amount of potential to work together though and maybe not enough is done in our sector. I think that the thing that works the other way, I always remember one of the first professors I talked to. They were saying, "Have you got any recording of your dialogs?" I'm going along, "I've got two and a half thousand hours." It just stood out because we've got so much material that the academic community could use, but they don't.

We've got enough for 20, 30 PhDs quite frankly. I think that that's something that is -- what we're doing is very interesting for an enormous number of people. We just need to make sure that that relationship between academia and the NGO space is mutually beneficial and helpful with an awareness that it's problematic and then actually, very often, academic and NGO people are looking for very different outcomes. We don't often get people like you coming to us for interviews though. The researchers we've come across only want the participant data. You might actually be the first that I've had certainly that's wanted to talk to me as a professional.

P15: I think that's precisely for these that **[P14]** has outlined, that in fact our eight projects are producing a number of volume materials as well that is perhaps not being used globally very well because of the gap between academia research and project deliveries precisely why I think in the last five years, I've seen a big increase in the number of action research type projects that the government commissions particularly in CVE because they're recognizing that there's a lack of evidence but there's also a lot of material being generated by projects and they're trying to get people to work together, maybe to return to those nice long 10 year projects.

You see things like individual academics working very closely with NGOs. For example, I know **[two UK university professors at different institutions]** doing projects with NGOs. I've actually had dealings in some of those and they are not without their problems because of this culture clash.

Two very different types of institutions coming together does bring more people work together in those ways**,** and things start to be ironed out because you have to work together in that environment. A slight culture clash… what I mean by that is talking a different language or perhaps wanting slightly different things but I think in time you see that starting to work a lot more efficiently. But it isn't a quick process. There can be lots of talking in circles and crossed wires. Impact again, gets complicated with academics as they start to think about how many people read their publications. We sometimes have to go "whoa, what about getting the project done first".

Interviewer: Brilliant. Thank you. From my perspective, that's all the questions I have for you. That's been really quite useful.. Do you have any questions for me at all?

P15: Only just a broad question about what happens with your research and how long you'll be doing it for.

Interviewer: Sure. I'm a part-time student. I work full-time for Coventry University. My area of specialty is International Relations and my role is currently working with Intercultural Relations.

My PhD is not directly related to my day job, but follows on from my masters in Peace and Reconciliation, which I see as quite tied to international relations and actually intercultural competences too. and I'm hopefully due to finish the PhD by 2018. I'm at the very tail-end of data collection at the moment and as I say, I'm hoping that it may be the PhD will be useful to some people.

It has been quite an interesting journey because my original remit from my PhD has changed quite a lot over the over the last few years mainly because donors have been very reticent speak to me.

Initially the scope of the PhD was to talk to both donors and practitioners but I've spoken to quite a fair few institutions and donors who have either said, “Yes, maybe I'll be willing to do an interview.” But hasn't necessarily translated into the interview happening, or quite a lot have either just said no.

That's been quite interesting. As I say that the shift is it slowly shifted towards focusing on the practitioner side of things and yes hopefully, I just need a few more in twos behind.

P14: Sorry to hear that. What you might actually find is that donors themselves might be too stretched at the moment, we do find that over the past few years the numbers of staff have decreased in some of our partners and you might get one guy who is now having to deal with loads of applications and communications, where previously it was four of five of them. I can’t second guess obviously, but it doesn’t surprise me that they have been more difficult to pin down.

Interviewer: Thank you. That’s interesting in itself. If you don’t have any more questions or comments, I just need to go over a few things to round us off. **[Final Ethics roundup and conclusion].** If that’s all okay with you, then we can conclude?

P14: Certainly. Thank you very much.

P15: Yes.

Interviewer: Just to say again, thank you ever so much for your time. That is really very useful for me and obviously, time is precious. It’s really appreciated and you've given up an hour to speak to me. Thank you both. Bye. Cheers.

Appendix 6o

Participant 16

P16: [P16] speaking.

Interviewer: Hi **[P16]**, it's just Alun here from Coventry University.

P16: How're you Alun? You're all right?

Interviewer: Yes, not bad, thanks. How are you?

P16: I am well, thank you.

Interviewer: Good. Are you still okay to do the PhD interview with me?

P16: Yes, no problem.

Interviewer: Fantastic. So there's just a few things I need to talk you through before we begin.

P16: No problem.

Interviewer: Brilliant . **[Introduction and Ethics].**

P16: Absolutely fine. I've already sent you the form back this morning.

Interviewer: Brilliant, yes I have that. Thank you. So, if you don't mind getting started. Do you mind explaining exactly what you do?

P16: Yes, as Chief Exec I'm responsible for the strategic direction and overall governance and effective running of the charity.

Interviewer: Would you care to give a little bit more detail about what the charity is?

P16: Yes**. [Organisation name]** was established really to support young people who find themselves isolated from either mainstream support services or find themselves living in challenging circumstances. We work across problem free and other areas, they work where needed, normally for eight to 24-year olds the basic survival. Do you want a bit more? I don't know.

Interviewer: Yes, yes, please.

P16: I guess the basis of our work is guided by number of strategic interests. First one being education, training and employment of young people. We run a range of programmes to support either schools, people for a unit or employability programme to work with young people who are disengaged from the education system really.. So those are farthest from the potential of

achieving high standard of GCSCs or even attending school due to a number of challenges.

We also have a large Community Safety programme or Community Engagement programme where young people from across the city can get involved in a range of positive activities. They're all designed really to develop them as individuals and allow them to have a more positive engagement with society at large. That includes music, dance, drama, sport. That's a large programme. It really is about bringing people together too. The nice thing is that people get to do stuff, meet new people and enjoy their time together. We get lots of kids from religious backgrounds who's culture might say "oh you shouldn't be spending time with those people", but its breaking down barriers and making sure they all understand each other. They are all young people at the end of the day. It's not about race, colour, religion or whatever. It's a really good thing to see so many people getting involved. The sport stuff especially, that can really bring people together when they do to teamwork.

We also have a service called Involved which is predominantly and primarily actually for newly arrived young people. So those that are coming into the city for the first time that need, just really need somewhere to go where they can start to call this place home. The Involved service works with them to really welcome them to the city, show them the ropes in terms of very simple things of what it means to be a **[city name**] kid. We do all sorts, so help them learn catch a bus, how to join a sports programme, why homework is important, how to interact with the city. Some of these guys would have gone through the challenges and seen such stressful times. We want to help them get a sense of normalcy.

We need to ensure that when they get here, there is a platform for them, where they can start to develop their own identity in this new world that they find themselves in. We also have a creative programme which links arts and culture. We've run this now for a number of years now and the principle behind that is again a -- it's a positive engagement programme which looks to work with young people on their terms where they are -- rather than continually dragging them into central venues saying, "Take it or leave it".

That's where our programme is. So it's quite a strong outreach element to do that. They use a range of genres of music and there're different opportunities around creative engagement to allow them to express themselves. Then we have the healthy future strand which pretty much says what it says and it does what is said there. It's very much around increasing the health of young people and their families by introducing them to-- I guess it's activity and positive healthiness too in a non-traditional way.

For years, Alun, we've seen all the different programmes which talk about, "Don't do this" or "You must do that." It doesn't resonate with the young people we work with in particular, it's just another boring health or social message. This thing starts to be a little more creative in a way a programme could develop and deliver. In that way, I think we are hoping to have an impact on everyone who gets involved. We want them to live happy, productive lives and make the most of it. We don't want kids to grow up saying "oh I can't do this because I'm a Muslim girl" or "I can't get involved with this as I'm not posh enough". We want to really reinforce that everyone has something to offer. That's a general overview of the type of work we do.

Interviewer: Brilliant. As I think I've mentioned before my PhD is looking at what's this notion of what's called Peace Education. I was just wondering have you heard this term before?

P16: Peace Education? I've not heard that term before, Alun.

Interviewer: Sure.

P16: Although if it's what I think it is, I guess you mean it's not school education, it's education for anyone really? About fostering community, fostering a bigger peaceful existence?

Interviewer: Sure, so the term itself is pretty wide ranging, but I think you've captured the meaning there.

P16: Yes, so I guess what you're getting at is that we are an organisation that deals with peace education, even though we haven't really ever thought about it in that way?

Interviewer: Some NGOs and organizations I've interviewed and dealt with would fundamentally say, "Yes, we're Peace Education organization," because of the way they are funded and what they do, but then there are others perhaps like **[your organisation]**, where actually everything you do is very much towards this notion of social justice and community building. It's interesting that you might not have heard the term before, but have unpicked what you would understand it to be.

P16: Look, Alun, I tell you this now. My background is like these kids, I got into all sorts at school and perhaps don't have a degree like you do. I want to help and make things real for all of our kids, they need to know that they have a future and that they have a place in society. Using complicated terms isn't going to help with what we do. I should really spend time looking at some of the stuff out there. Oh, hang on. Maybe I'm a little wrong there, Alun. One of our donors mentioned peace education a few years back, but I think we kind of just said we were doing social justice and they didn't really mention anything more. Maybe I can see why now, they may be crossing over a bit I guess?

Interviewer: Yes, as I said, the term is quite wide, but some social justice programmes could well fit into the wider, generic term of peace education. Actually, you've mentioned donors, my next question is actually related to how you fund your programmes. How do you generally go about getting the resources to deliver what you do? External funding or do you self-fund?

P16: You have to apply for… Yes, well it is three types of funding into our programme. The first one is, it is a very social enterprise. It's part of the charity. We have almost a trading arm which effectively moves services to people who need it. Schools, like. They will pay for the services that we offer. That's the first element. It's almost like we offer schools child services. The second strand will be grant applications, because much of the work is very focused on a particular social outcome.

We applied for grant funding to a wide range of grant giving bodies, some such as **[four major UK based donors],** a wide range where you just see that priorities match what we do. We're trying to work on that for that another strand. The third strand is well more recently is philanthropic giving, so where we find that we should be in receipt of donations from individuals who believe in the value and power of our work. That's kind of new and has come about as we've been going a good few years now, Alun, so our work has been recognised and people want to support it.

Interviewer: Sure, brilliant. Just to focus on the grants applications you mentioned and working with donors, when you're applying for funding, do you ever expect donors to ask you to do specific things maybe like impact or recreational projects. Is there anything that you have in mind that you know they can ask you?

P16: Yes, quite often funder would outline and be quite clear as to what their intentions are with funding. The impact we're foreseeing in all of the projects which we run, they're all without the capture certain level of data, but quite often part of our application is more about where we can share the learning. So that there's a large element of flexibility within that. We are very much about sharing our successes and failures and we do a lot of data capture and interviews with the trainers and kids and everyone involved. It's a tough one as donors sometimes see us as successful because we've taken on hundreds of kids. They are not… It depends… they are not always wanting huge information on very large interview and evaluation responses. They might be wanting to know how you will capture that data, but not always interested in that data. I guess we use the impact learning stuff more than the donors. The donors probably just want to make sure that we are not wasting their money. They want a good investment.

The other day we had a big talk about... about scalability and replicating stuff. That stuff features…. Well, over the last couple of years in particular, we have seen more and more applications saying, "Can you suggest how your project could be scalable? Can you deliver it somewhere else" That's usually been the case. That's the feature we must deal with within some of the applications.

Interviewer: Okay. How do you deal with them in terms of replication? What's your interpretation of that replication? Is it the project itself or the outcomes or how would you define it?

P16: I think again we look into each funder. You really start to get a feel for what these grants can do – and what the donor are about themselves, and what are their identities, and what are they looking for. In most cases it's about how the learning from our programmes could be then used in either a different area, or even more particularly within our own organisation. Once the funding goes, how will we continue that work. That's a step forward to the old traditional, "How will you sustain the programme the next year?". We are very lucky as our work is very concentrated in **[this city].** We don't deliver beyond the region certainly and I think it would take a lot of work to change our project to deliver it elsewhere as it is so much based in our situation, the context of here. I think for us the sustainability is easier as we are so focussed in one area, **[region name].** Replicating our stuff is easy too as we know it works here. We don't know if it will work anywhere else. We haven't had a donor tell us to deliver our projects anywhere else, but we most certainly have shared our learning, Alun.

At the beginning, we had to really go into the basics of exactly what we'd keep on doing, keep on replicating. We'd say "We will train up a bank of volunteers and they will give their time for free and this programme will run for ever and a day". In some ways, it is a bit dumb, but they wanted it spelled out. We couldn't say "we will have a hundred kids involved" as they would hold us to that, to the number. I think things have moved on since then. It's far more now – we've developed a relationship with the usual donors, so we have that ability now. We've learned how to word things to not trap us. For us it's far more about informing future commissioning models and having a robust evaluation in place, which suggests how commissions can do things differently. So that's another thing we replicate, evaluations. And sharing the learning. It's up to others to use that as they will, but we are sharing what works, which is like a replication, yeah?

Interviewer: Okay, thank you for that. Do you have any examples of any projects that you have replicated at all and what sort of elements you have replicated?

P16: Yes. One recent example would be our newly arrived programme where we received £50,000 from **[a UK Trust]**, which is an independent grant giving

body. They supported a two-year pilot of our work with newly arrived young people. But what we did, because we had developed our own understanding and learning of how to work with this particular trust, we approached the local authorities to come up with migration theme and talked about some of the learning from our work.

And on the back of that, they invested, I think it was around about £30,000 to undertake further work to create more opportunities of the life for young people. That is a really good example of using a grant, taking the learning from that grant, capturing the data, and then showing a new way of working. We used the learnings to create a new programme. Bits were replicated sure, but there were changes. I don't think we'd ever just keep running the same thing again and again, especially if you can improve.

Interviewer: I think you touched on this earlier, but have you ever had examples, where you've replicated in, perhaps, different region, perhaps, not just here, or is it generally self-contained in this region?

P16: Yes, but it's not easy. One of the models, about five years ago, Alun . We, for 10 years prior to that, we were running a programme called **[programme name],** which is very much a personalized, pro-social behaviour type programme for young people. The **[UK governmental agency]** has heard about our work and asked us to support the Leicester police crime commissioner's programme. So we mobilized the team into **[the neighbouring region]** to do some work there. The context was actually pretty similar, but it was tough and took a lot of energy. I don't think we've done it since. It wasn't a bad experience at all, Alun, but I think our duty is to this city. It's where our expertise lies and we know what we need to do.

Interviewer: In terms, again, just speaking about your relationship with owners, have you ever had any issues, where perhaps they asked you something that's unrealistic, or undeliverable, or may perhaps asked for impact, where it's more difficult to measure impact, if you ever had any issues at all with owners?

P16: Yes. If I suggest the name, can it stay out of the report like the forms said? I don't mind sharing the experiences though.

Interviewer: Yes, absolutely.

P16: There is a funder.. It's a large programme which is still funded, so I shouldn't state them by name, but they are big. International. And we still have involvement.

Interviewer: Absolutely, yes.

P16: The challenge with them is ever shifting guidance of how we should capture certain data and how certain moneys need to be evident. The challenge

with that is you're already working towards an outcome with the young person. Then as a funder, you are sending down a message to the likes of us to say. "Oh, we can no longer fund that". Well, the outcomes, that were already started to be captured, and the work has already been started and put into play, so it's a very difficult conversation to say to not just one young person, but 20, 30, 40 young people. For them, they wanted to see numbers of students doing certain activities, but they changed their mind. So the kids we had involved were all of a sudden not counting towards what the funder wanted and it's a right nightmare. Then they accuse you of misusing their money, even though they'd agreed to it and then changed their mind.

All that work that we've lined you up to do, we're no longer allowed to that anymore. So you don't have that conversation, you try to just shift it and do something different. But when you're talking about already disengaged young people, who have had a bad experience of the educations like that, you're just another professional body letting them down and done in that case.

Interviewer: Would you say this is like a one-off instance, or is it something that you have encountered before?

P16: It's not too frequent, so it's one off instance. But you always remember the bad experiences, yeah? Once bitten…

Interviewer: Okay, sure. So in terms of the way you deliver projects, would you say that most of them are classroom-based or mostly proactive in the fields type activities?

P16: I think that's a real combination, so it could be depending on the purpose. It's difficult to say without context.

Interviewer: Is it just purely a contextual manner, or do you always try to make sure there's some kind of classroom-based elements as well as activity?

P16: Yes. I think, because we're preparing young people for the real world of further education or employment, there has to be that that quite structured element as well. You can't just always be doing sport or playing games, there has to be some teaching elements as well. Especially with some of the more uncomfortable elements for the kids. If we need to tackle race relations or religion stuff, this can get very heated. We have had some instances where we've had kids say "my parents say I can't be your friend because you're not the same religion" and we can't then just put the kids in activities as that could potentially be dangerous. So we need to do the learning stuff too. We try to make it as interesting as we can, so we often ask guest speakers to come in to resonate with them. Real people, like ex students who have gone on to do well, or nurses or police guys they come in, be real and the students appreciate that. Again, it's not about telling them what they must or must not do, but it's about

putting it into terms they can understand. Like we might say smoking is bad, don't do it. But they don't listen. Then we get a footballer in to say "I couldn't' do this if I smoked, I couldn't run down the pitch" then the kids might go "oh god, I shouldn't smoke".

Interviewer: Brilliant. Let me look through my questions. Just going back to the replication question. Have you ever delivered a project, which is so unique, that it really couldn't be replicated or would you still generally find a way to carry best practice or create handbooks or anything?

P16: I think everything can be replicated, even though the nature of the young people may slightly change from city to city, region to region. The work in itself, the very principles and ethos, something can be adapted and picked up. I don't think replication is about doing the same thing again and again hoping it works. It is about taking what works best and making things better. We are talking about real people, they aren't all going to be the same. You can't just expect to keep doing things and always getting the same results. People are different, things change – nothing is ever the same. You can't be all sciencey with people. Remember that thing they used to make you do where you dip that paper into a chemical and it turns blue? And like, it'll always turn blue for everyone every time. If we did that with our kids, the paper would be every colour under the sun and then there would be new colours being made. You can't do it, you need to be agile, change, do what works. People aren't all the same and we should be celebrating this.

Interviewer: Okay, I really like that analogy actually, it's really quite fitting. The final question is a little bit different. It's more about how your organization works with more academic research. Do you ever get involved with academics or university research, or do you just do your own evidence-based activities?

P16: We want to capture as much data as possible, so where it's feasible and we can afford it, we will buy in, as you know, the external, university, colleges, for example, research teams, so that's certainly something we always try to do. I think it's more that we gather the data though and let others help us to get that data, especially if it has to impartial. Sometimes the donors say you must have an outside evaluator for example. But I don't do things like write research though, I wouldn't know where to start. I share best practice but those are in businessy type reports, I think you'd probably say that they aren't academic.

Interviewer: You touched on this earlier, but do you ever go to things like conferences or read academic literature in things like social interventions? Would you say academia has a role in what you do?

P16: When you've got activists, and you've got organizations, like charity, NGOs social enterprises you are dealing face to face, they're so entrenched into the daily runnings and the intricacies of what each of their beneficiaries need.

When anybody from the outside steps in, we get a little angsty. We're easily offended by people not getting involved as we are. That's the whole point of external research. You don't carry the journey and everything out. You can take it at face value and be quite subjected to what you see. So I'm not overly critical of that, that's a good thing if it's managed properly. But the reality is, the academic world isn't really the real world. There's two different worlds in a sense. The academic world is one where all the theory is made and people write about what others have done, and being on the ground is another, which is where I come in. But, if the academics do it right, there is no reason why there isn't that very clear bridge between the two, where research teams can get their hand dirty and actually be more of a part of it all rather than standing back with a clipboard. It really depends on how it's done. Sadly, my experiences have shown that not everyone is willing to do that, some of the researchers I've met get very uncomfortable dealing with our kids and I've had one who helped evaluate something from one of the posher universities, I won't say the name, who refused to talk to the kids directly as **[they]** said they couldn't understand anything that was being said. It came off as a little racist actually, but you know what I mean. Some people won't get involved and seem snooty and are all "I'm better than you as I'm an academic" but others are more than happy to get their hands dirty. More can be done, for sure, but it's finding that time. Most of the time people just get shoved together out of necessity and you don't have time to sort these issues out. Like if a donor has set a deadline for an independent evaluation, we get someone in for like half a day to squeeze everything, then they disappear. There's no time to have a relationship there. It might be the whole point of being independent, but I don't know. As I say, we usually grin and bear things.

Oh, I think you said something about conferences?

Interviewer: Yes, I was wondering if you happened to get involved with that side things, the more academic stuff I guess.

P16: Not academic no. I think we looked at one and then said "it's how much?" and never went. They were asking hundreds per person for like one day of conference. We do go to share our knowledge and findings at donor type conferences though, but that's usually more charity-to-charity, you know, not really academics there.

Interviewer: That's all the questions I have that's really useful for my purposes, and with the PhD it will be anonymised, so please be assured that, and when it comes to referencing, we will just say, "an organization in the UK" and so on. Just on that, I'll say the concluding bits related to ethics, just so you are fully informed that you can pull out afterwards if you like. **[conclusions and ethics roundup].**

P16: That’s fine. I've got no issue with that.

Interviewer: Thank you. I should have asked before, but do you have any questions or comments that you’d like to ask me before we do conclude?

P16: No, not that I can think of. I just hope I’ve been helpful.

Interviewer: Yes, absolutely, it’s been very helpful**.** Cheers, thank you for your time.

P16: No problem at all my friend.

Interviewer: See you then.

P16: Bye.

Interviewer: Bye-bye.

Interviewer: Hi there.

Appendix 6p

Participant 17

P17: Hi, I don't know if you can hear me, something weird is going on.

Interviewer: That's quite all right. I can hear you.

P17: Okay, it was weird because we connected but it continued saying they were ringing. It still had that ringing noise.

Interviewer: Okay, yes, I think the video is coming through now hang on. There we are. Hello. Yes, sorry about that. It just decided to update and kicked me out entirely. Thank you for waiting.

P17: That's all right.

Interviewer: If you're happy to start, I've sent you through ethics information already, but I just need to go through a few things to make sure that you are happy to proceed. **[Introduction and ethics].**

P17: All right, sure thing.

Interviewer: Brilliant, if you don't mind a gentle starting question, can you explain a little bit more about what you do?

P17: It's okay. I am the editor of **[a peace publication]** and we publish a paper publication every two months. It used to be 10 issues a year when I started, but we've had to adapt to changing times. I've been doing it for 10 years and we do a number of other projects including a summer camp, and **[project A]** was one of our special projects that we ran, which I think is what bought you to me because of its nature.

Interviewer: Yes, indeed. Could you explain a little bit more about that?

P17: Sure, the starting point for **[project A]** was that we noticed that-- one of the things we're fundamentally about, is about supporting grassroots activists. Local people in local groups. What we noticed was that time and again, people in local groups, small groups, kept running into a bunch of problems, or kept being held back in terms of digital resources and tools.

What would happen would be either the group didn't have anyone with any digital skills or confidence, which would mean they were really hampered, or someone would pop up who did have a lot of skills and would do stuff for the group, but they were then heavily reliant on that one person and things got difficult if and when they left. So when they moved on, the group with that was stuck with a website or resources they didn't know how to use, didn't know how

to update or maybe they'd lost its passwords. The idea of it originally was let's build a bundle of tools that are super easy to use, so that that barrier of confidence and technical skill wasn't there, and create something that is usable by people who are not confident on a lot of skills and they're just scared of online work. That's really where we started.

What we did was we came up with certain tools that we thought, these would be really useful, if everyone would have access to this in a super easy to use format. If they had a really basic website just for them to have a shopfront for the world. If they had a nice enriched email newsletter system, which it will be super easy to use and an internal discussion email list. It was all about creating a set of resources that could easily be used anywhere, everyone could then be at the same starting point and not disadvantaged by a lack of digital skills.

We thought it would also be good if there was some way of sharing documents as well, and just having somewhere to store them because there is this perennial problem of who's got the minutes? Where are the minutes and so on. That was the starting point of what we were trying to do. I know you were looking at replication for your research and this was actually a key word that kept coming up actually. It more was tied in with standardisation I guess, but we wanted to give everyone a fair starting point that was a little more than just giving them a handbook and go “there we go, read that”.

Interviewer: Sure.

P17: When we started we were not absolutely agreed that we were heading in the direction of having an open-source project. But a lot of us thought that's where this is going to go. That what we want is to have an open-source project which is supported by an open source community. The issue was, none of us starting out knew anything about open source. But that was the thought that we had. Like that's probably where we're going to end up. That's the origins of the whole thing.

Interviewer: Brilliant, in terms of the work you, do you actually do hands-on project delivery or do you support people to deliver projects then, how does that how's that work with your publication and what you do?

P17: Are you talking about this project or generally?

Interviewer: Well, perhaps not **[project A]** specifically. It's the other stuff you spoke about, about supporting grassroots.

P17: All right, okay, when I say supporting, the kind of support that we give is, we provide news and information and commentary and skill sharing through the paper, and we provide face-to-face opportunities like, you see some account where we have a couple hundred people come together, grassroots activists

come together every year to network and share skills and get information and stuff.

We also run trainings for activists**,** which is another face-to-face thing. Sometimes people ask us for support and advice about particular things, but it's at that level of support rather than there's a local group has got a particular project and we get involved in helping them to do that.

Interviewer: Sure, that's really interesting. As you mentioned earlier, part of my PhD is looking at the notion of replication. You have mentioned it as part of **[project name],** but is this something that you frequently factor in to what you do?

P17: Yes, I think part of what peace means is it's about trying to spread best practice and when we see excellent work, to bring to people's attention. Also I guess also bring part of it to people in a simplified, clarified easy to use way so that what we're trying to do is, like there's this big thing that a team is trying to achieve and we don't want them to have to start without the best possible information. But you have to remember that not everyone's want to do that same thing, but we can say "here are a couple of things that pretty much everyone will find useful". There's a whole bunch of examples that we've found very inspiring and compelling, which we've done that with. It's a difficult thing though as you say the word replication and people recoil as it sounds… so clinical. For me it's not about repeating stuff constantly, it's sharing what works and learnings.

Interviewer: So would it be fair to say that you see replication within this area of peace as being more about sharing best practice rather than literal replication of projects?

P17: Yes absolutely. You see this word replication pop up in documents and you do think "why is this here? Nobody is just going to run the same thing forever." Maybe it's me interpreting it in my own little way, but it surely cannot be literally duplicating things. It's not possible. I mean, a lot of what we do is making this learning and success stories available for people to draw from, it is really up to our activists to do what they will with it. They'll have their own things they want to try anyway too.

Interviewer: With what you do, do you ever follow up to see how people use your resources and best practice, or is it more a case that you act as an informational sharing mechanism?

P17: We tried to get feedback about that kind of stuff and I'm trying to think of whether we actually have had the-- no, I don't think I can say that we actually had feedback on that. We make the resources available and I guess it's up to the people using them to do what they want to with it. Who knows if they use

our stuff fully, or if they pick it apart, modify it. We don't mind, but maybe we should get more feedback. If everyone is changing a particular resource, maybe it's time to look at it to see how it could be made better.

Interviewer: Okay, thank you. So you've mentioned your work with practitioners and at the grassroots level. Do you ever have any interactions with donors or the funders of projects at all?

P17: Well, I would say apart from us supplying the toolkits and resources, I would say that there are plenty of donors and funders that we have connections with. Usually they're interested in what we and the grassroots activists were doing and get involved in the discussions about what they were doing. We have tried to set up a very different kind of donor-recipient and activist community framework. Yes, and also actually **[religious groups]** have called us in for a couple of consultation meetings. Yes, we talk to donors a lot.

Interviewer: I guess in terms of your own funding are you reliant on donors for your publication and things like **[Project A]?** How does that work if you don't mind me asking?

P17: Sure, the core of our funding is based on the fact that **[a philanthropist bought our building]** and so the rent from that building is negligible and we also have another building for a while. But the rent from that building is the core of our funding which we own. We rely on donations from our supporters, as well as the income from the paper sales and subscriptions. We have carried out a number of projects which have been totally grant funded including **[project A]**. We have organized a big conference with a thousand people. This is some… it follows on from donor funding. There've been a number of events and projects that we've carried out that have had donors involved in them.

Interviewer: Sure, so in terms of working with donors when you're applying, when you're going to the grant or bid process, are there other things you generally expect donors to always ask you to demonstrate? Is there anything that you always expect to be asked?

P17: In terms of our expectations, I would say because we apply to a whole range from very small to very large donors, across that range I guess what we expect is sensible budgeting, which is not easy in itself. Donors want assurance that their money isn't being spent on anything dodgy or going straight into our pockets. We would expect to be asked for a rationale of how do we think we're going to achieve the intervention with what you're suggesting and what is the benefit? Why do you think it's a benefit? I guess that's what I would expect from everyone across the range and the bigger the funder the more things that they're thinking about I think. The big funders are very concerned with frequent reports and checks. And evaluation. You'd also expect things like impact from all donors, but that means different things to different people anyway and things

like sustainability, lessons learnt, sharing. Sometimes you see the word replicable, but this is sometimes mixed in with the sharing – it's how you perceive it I guess.

Interviewer: Have you ever been asked explicitly to replicate anything you do?

P17: No, I think donors have their eyes firmly on sharing the learning and impact but in terms of replication I can't remember any requests or anything so direct. Saying that though, there can be implied replication through other bits, like I said, the knowledge sharing. For the things we do replicate, and by that I mean run them year on year like the summer schools, it's us who chooses to do that and we get the more philanthropic funding to help us achieve that. We dictate the replication, if you like, not the donors.

Interviewer: Sure. With the programmes that do recur, are they always delivered in the same place? Would you ever consider replicating in another country, for example?

P17: We generally stick to what we know and what works with our summer activities. A lot of work would be needed to bring it elsewhere, I think. Again, we'd be more than happy to give our methodology and learnings to another team to deliver it elsewhere, but they would need to tailor it to suit their needs. Although we do projects all over the world, they tend to be more contextual, suited to the local situations. It wouldn't ever be exactly the same, mind you. That's the issue with replication, it isn't ever really replication.

Interviewer: Okay, brilliant. In terms of your relationships with donors, have you ever had an experience with a donor where perhaps their expectations haven't quite matched the realities of what you deliver?

P17: I can't think of a donor asking think for something that was unachievable or unreasonable. Sometimes we might have queries or we might not necessarily agree with things like the evaluation they make us do, but we wouldn't get funding if we weren't on some of the same wavelength as the donors. It's probably more about compromise really – after all, we write the applications for funding knowing what the donors are after. Very very occasionally the donors might ask to change things mid-project, but that's rare. Usually they are more suggestions anyway, or they've read something that's excited them and they want to see if you know about it.

Interviewer: Thank you. The next question is actually one of the first on my list, but we were having a good conversation about donors and replication so I didn't want to disrupt that flow. We've of course been talking about peace in terms of your publication and interventions, but have you ever encountered the term peace education? How would you perhaps in your own words define what peace education means or how you understand it?

P17: Yes. I am very familiar with the term peace education and I would say that peace education for me there's a range of meanings that I associate with it on a spectrum. I would say that my expectation if I heard someone that phrase they're defining peace education my first expectation would be that they were involved in something to do with schools which was super fluffy and with the minimum of critical thinking and was basically about spreading let's be nice to the messenger. That is a common component that's going on around peace education.

At the other end of the spectrum, I think the training works is that peace is got more involved in and which is about helping people to mobilize their own understanding, mobilize their own courage to stand up for their own values and to reorganize their own knowledge as a group to take a step forward in terms of their cognitive grip on things as well in terms of their ability and agency as a person.

I think that is a really important part of peace education that we got more involved in. I wouldn't say everything we do here is peace education but there is a lot of crossover and we do some specific projects around what I would consider to be peace education.

Otherwise…Yes, there's a whole spectrum of things in between that I would associate with the term peace education. I'll just bring up one other part of the spectrum which is, I think, that there's a whole bunch of people who I think are doing valuable work in terms researching peaceful civil resistance and mass non-violent action and the history and the structure of those kinds of things. I think that that's a really important part of both peace education that's going on right now. There's a lot of other things that are going on a lot of which I am very supportive of and endorse. But yes, I am saying this carefully as I don't want to diminish what I just called fluffy. It's still very important, but there is a time and place for it. It really depends on what you are doing and where you are doing it. There really isn't a one size for all approach with these things.

Interviewer: Sure. So how do you view the value of more traditional classroom-based curriculum type peace education? How do think this fits in with grassroots, fieldwork outreach?

P17: I think there is very valuable work that can be done in classrooms. I shouldn't have called it fluffy really, it gave the wrong impression. I think that working with children and adults in and out of a classroom is a very valuable thing. But we need to be careful. My guess is that a lot of what happens under the heading of peace in classrooms is counterproductive including if we want peace and justice to advance in the world and the society. They're just learning about historic events and being passive. That's my suspicion. In reality, most proper peace education style projects, there will be a combination of the two

styles. You do need people to understand why they're doings something after all and it's not always appropriate to just do activities and put people together. Let me see… an example… you want to tackle otherness, maybe along the lines of antagonistic groups. Let's use Israel and Palestine for an obvious example. You wouldn't really want to put a mix of people in the same room to do activities without some classroom based preparation. You wouldn't get very far and the participants will be worse of for it. These things need to be carefully balanced and it'll depend on the situation.

Interviewer: Brilliant, thank you. Earlier, mentioned something about doing research as well. Can I ask a little more about your involvement in this? How do you see academia fitting in with what you do?

P17: The first thing that comes into my mind isn't all that positive. There's a bunch of activists academics who are trying to bring these two things together by, for example by trying to hold an academic blockade on topics or doing research from afar and saying that "this is how you must do things" and so on. They'll hold seminars and conferences under the banner of voluntary action or something. It's like the celebrities holding a concert to raise money for a disaster, it kind of helps but also doesn't. That's the first thing that comes into my mind. I'm not sure that that's the most productive way of bringing them both together, but that is definitely a way that people are bringing the two worlds together. I think though it's absolutely necessary to bring those worlds together. I think it's important, and I think there are very big challenges involved in it.

One of the things that we've done as an experiment we run a year long non-violent study group. Part of that was getting together a dozen people through the year to engage with issues, questions and material, stuff that has history, stuff that has been researched and so on, and trying to help them to digest that think that over as a group. I think that kind of thing about having a reflective aspect activism is an important part of grassroots activism which we need more of. From the academic side of things there's a need for open academia to invest in writing in an accessible way some aspects of what they have figured out uncovered and so on, which isn't always the case. Accessibility is a real issue actually. Yes of course we understand the need to charge for stuff like publications, we are a publication mainly ourselves. But most of the bits coming out of universities will never ever be seen be activists, especially at the grassroots. That's the sad fact. Things are either written in complicated language that isn't widely understood or the price tag is just too high. You realistically aren't going to mix academic research into what we do without making it easier to come across and access. Conferences too. They suit academics fine, but are you going to get many activists sitting in a big symposium on pure peace theory unless they are specifically invited? Probably not. You're' more likely to get donors attending those actually.

That's actually probably a good point. Maybe sometimes donors do have a slightly more theoretical grasp on what goes on because they are more involved in this stuff? Who knows.

Interviewer: That's really interesting actually, because actually the people who benefit most perhaps can't access it, and putting research sitting behind a pay wall isn't' helpful. Academics are writing for publications cost six, seven hundred pounds a year to subscribe to, which obviously grassroots practitioners probably won't ever be able to tap into. That's really interesting.

P17: I'd say there is a component of this which is about the interpreter function. I think there are people… or should I say we need more people who take the role of helping activists to understand what is going on in academia, and also maybe help to strive and analysing comment on their work. Maybe like some academic link, an observer way of seeing what's going on in a way that draws out some of the deeper meaning of what activists are up to, rather than just at the surface level of this action, this message. I think it's all too easy for researchers to just request data for analysis without ever being involved. Sorry, I hope you don't feel undermined by what I'm saying, it isn't a criticism of your work, but I am saying this from a more grassroot activities position.

Interviewer: No, not at all, it's all really good feedback to consider. That's actually all the questions I've got for you, we've got through the interview quite quickly actually, very efficient. Thank you, [**P17]**, for you time. If there's any questions you want to ask me, please feel free.

P17: Thanks, Alun. Nothing springs to mind. I sent you my forms, right?

Interviewer: Yes, thank you. This is a good opportunity just to round up. **[Final Ethics roundup and conclusion].**

P17: Thank you. Yes, everything is fine. Goodbye then, and good luck.

Interviewer: Thank you very much, nice speaking to you. Bye.

Appendix 6q

Participant 18

Interviewer: Hi **[P18] [Introduction and Ethics]**

P18: Thank you for asking me to be part of this research. I think it could be very important and certainly relevant. Let's start.

Interviewer: If you're happy with me commencing with the questions, do you mind just going through what it is you do as part of **[your project]**?

P18: As you know, I am involved in a programme called **[project]**, which is about religious tolerance and fostering understanding, co-operation, and harmony. We tackle otherness and aim to demystify Islam for the Christians, and vice versa. We mainly focus on children, but a surprising amount of adults want to get involved and participate. The religious element is particularly important in an age where misunderstanding easily leads to radicalisation. I would hasten to add that my background is religion, but that does lend itself very well to the concept of peace studies. I firmly believe that religion can and should play a role in peace. It shouldn't' be excluded as that can cause even more complications.

Interviewer: Thank you. Am I correct in saying that you operate the programme across multiple locations?

P18: As in the UK or overseas?

Interviewer: Both, if you do not mind elaborating?

P18: Certainly. Our project is experiential in that it is about bringing people together to engage in activities or to watch performances, and so forth. We do not place much emphasis on verbal communication and focus on non-verbal and musical communication. Because of this, we are able to travel from school to school in the UK to deliver our programme and we do take it overseas to **[African Country 1]** and **[African Country 2].** We may take the project further, but we have concentrated up until now on areas that we are familiar with. These are generally religiously moderate areas I suppose, but places that are safe to run the project whilst still aiming to be effective and bring religions together. We aim to make things fun and so it is not necessarily packaged as an education programme, although that's what it really is, I guess. We do not have a set curriculum as such, but offer a menu of activities, which are relevant no matter where we deliver **[project].**

Interviewer: You've mentioned that you do not package **[project]** as an educational programme. My study is focussing on peace education – what is your understanding of this term?

P18: For me, peace education is not a term I would use commonly, but I suppose it is a critically important thing to consider. I imagine that you would academically classify **[project]** as a peace education project, so perhaps the terminology is a little mismatched from my day-to-day, so to speak. Actually, I don't like the term education in relation to what we do as the word drums up images of being sat behind a desk, listening to a teacher. This really is not what we are about. I guess, for me, peace education should be about bringing people together to demystify people, to reduce social tensions and to ensure that otherness actually becomes familiarity. For me, I would say the purpose of these projects is about shared experience. Of course there is an intentional element of learning, but I think, to me, it is important for peace education should be about, not to tell people what they have done wrong… more about show them the benefits that co-operation and harmony can bring. It's about getting over the concept of physically hurting those we don't understand and finding a way forward to work together and to understand one another. Sorry, I'm not sure that made any particular sense. It can be difficult to label something you are very close to. To me, **[project]** is something I am involved in as I believe it is a good thing to do – it actually feels a little strange to label it as a peace education project as it sounds so cold and detached.

Interviewer: No, I think that makes sense. Can I just ask a little more about this sense of being labelled? You mentioned something about it being an academic label?

P18: I think what I meant was that I had not thought about it in those terms. You are doing a piece of research, which is based in academia. What I do is not quite the same. It's funny, we seem to be definitely discussing the same things, just using slightly different terms. What struck me was how distant and detached it feels to be put into a little box called peace education.

Interviewer: Apologies, it was not intended to be condescending, but, if I may, this raises a valid issue. How do you see academia in relation to what you do? Does it play any role?

P18: Oh no, I didn't think that at all. It's just caused some food for thought. Perhaps I should research more about peace education! But to answer your question, academia is undoubtedly very important. We would not be doing what we are doing if we felt it was harmful or inappropriate and research does inform this. I also think your study is important and I welcome the ability to be involved. Where I perhaps do see an issue is where you get career academics who have no clue as to what is going on in the real world. I think it is important to remember that we are dealing with real people. We want to make a positive impact and so we see people as people. I think the danger with purely academic research is that it can reduce people down to numbers and facts and they forget about the real impact. Think about wars or fighting or attacks.

Reports and research will say there were three hundred deaths, for example. In reality, that's three hundred people gone. Three hundred families effected. Countless hundreds of friends and colleagues now missing people in their lives. That, to me, is the danger. Although I am by no means an expert, I think the current university system is maybe responsible. They are creating too much of a detached environment. There seems to be too much pressure to make money or to sell degrees to students – there does not seem to be a place anymore for caring or real social responsibility. I know there is increased demands to prove that universities are value for money and everyone is obsessed with league tables. That draws attention away from what really matters. Many years ago, I used to take part in a university hosted conferences which debated theology and how religion could be used positively. Then they started charging high fees to attend and people stopped going. I stopped. I think the conference still happens, but people like me don't attend. It's all academics talking theory and its missing that practical element. I suppose ideally, I would like to see more accessible opportunities for people who get involved in projects to talk to academics and bring theory and practice together. I think it does happen, but not perhaps as much as it used to and it's a shame. I suppose fundamentally, money is the issue and it shouldn't be.

Interviewer: Thank you for that. I would like to now talk more about money and finances, if that is ok?

P18: Certainly.

Interviewer: With regards to **[project]**, how are the activities funded? Do you use Donors at all or... [cut off by P18]

P18: As far as is possible, we fundraise and use personal or other sources of finance rather than approach major donors for structured funding. We have sporadic donations from religious bodies but we are fairly fortunate in that much of what we do is run by volunteers and we own properties in **[African country 1],** so our base of operations are generally not costly. Flight costs can be troublesome when taking the activities abroad, but this has all been sustainable up until now and we have also received donations from some large agencies based upon the work we do. What we tend not to do is apply to the usual culprits. Donors do not speak our language. We do tend to approach things flexibly and without lengthy project plans or curriculums or detailed theories of change. Donors do not like this, so it is very hard to justify **[project]** when forced to abide by harsh restraints. I remember we had a disagreement with **[British donor]** once over proving impact. We were in discussions about applying for money and I think we tried to argue we would be lucky to see results within a generation, and even then it would be very difficult to say that **[project]** directly had this impact on the participants. They were having none of it. They wanted to see lesson plans, activity breakdowns, registers, photographs

of participants and to see estimated growth in numbers over x amount of years. I do think they actually wanted to see every face of the participants and wanted us to show real term growth in numbers, like we were a business or shop or something. Aside from being quite an outrageous breach of privacy, we were not prepared to operate in that way. You can't just force people to engage and you cannot just photograph everyone or take registers. It is also very difficult to predict engagement numbers as so many things can impact this. Regardless, they were wanting our participants to complete some complex documentation. Some of our participants can barely speak English, let alone read and understand disclaimers and contracts or fill out evaluation forms. So yes, we do tend to be cautious when we source our funding as donors can be corporate zombies so to speak. It's like what I was saying earlier. People are not numbers and their obsession with hard figures completely goes against what we are about.

Interviewer: Yeah.

P18: I perhaps should add that a lot of good work is done through donor money and I by no means want to belittle or discredit the work that goes on. However, a lot of what does go on can be measured. Schools are built. Children received vaccinations. Populations access fresh water. To a degree, these can be fully measured and reported on in numbers and statistics. It's social programmes, peace education programmes as you'd put it, that don't fit that mould. It is so difficult to reduce people down to numbers, especially when it comes to teaching tolerance and dealing with otherness. How can you measure this in any meaningful way? I suppose you could go down the route of measuring incidences of violence or radicalisation, but I very much doubt that you could claim one project is responsible for stopping these things from happening. It's far too complex. Perhaps it's the viewpoint on impact that is the issue?

Interviewer: Would you say that you always expect donors to be asked about impact then? Are there any other elements you would expect a donor to ask for of a project?

P18: Impact invariably comes up. To be fair, I do know some donors which do not require such draconian measurements of impact, but the underlying issues are still there**. [project]** is about experience, a joyful shared experience to bring understand between people of two religions. It just doesn't make sense to ask how many people took part, as that isn't the point. Two people could take part, and one could then go on to become president or prime minister and could change the country. A hundred people could take part and then live their lives in tranquillity. Putting a number to things makes no different. It's meaningless in a way. Anyway, I think the question was what I would expect a donor to want?

Interviewer: Yes, that's correct

P18: Generally speaking, I've seen a focus on sustainability. That one I think we can handle as we often do skills based activities, such as cooking. If we can teach a child to cook a dish using local ingredients, they can pass on this knowledge and so forth. It's a different type of sustainability but I think it is valid. There the obvious things like costings, resources and justifications, but I expect those are standard and not really what you are asking?

Interviewer: Yes, I was thinking more about the wider aspects.

P18: Ok. Well Impact and sustainability, certainly. I have been asked to provide activity breakdowns and guides so that the approach can be used again.

Interviewer: Like replicating what you do?

P18: Yes, though I'm not sure if that really meant 'can we use our ideas elsewhere without you'.

Interviewer: That's really interesting as I wanted to ask you about replication of projects, which is a big part of my research. If I may though, can I first ask about your approach. I'd like to know a little more about why you use the activities. You seem to be a little bit against the traditional notion of classroom based education?

P18: I'm not necessarily against it, but there is certainly a time and a place for it. It is not part of **[project].** We want to bring religions together to see that there are commonalities and that Muslim people really are not all that different to Christians. You are not going to learn that sat in a lecture hall or a classroom. It's too passive and will probably put you to sleep. We purposely chose fun, interactive activities to make the experience real. We actually focus a lot on the senses to stimulate people – what better way to show the shared human experience than to smell food cooking, to taste that food or to enjoy the sounds of music or the physicality of dancing? That is the point, shared experiences. Everyone enjoys these things, so the learning, so to speak, comes from the active discovery that we all do the same things. This also helps to break down language barriers and actually helps people learn a little bit about culture and history too. There will always be a place for formal education, but you have to remember that not everyone can access that and not everyone enjoys it. To bring things back to your previous question, having a formal document like a syllabus would defeat the object of what we are trying to do.

Interviewer: thank you. Sorry, I'm jumping around a little here, but I would love to know more about what you mentioned earlier, about replication and repeating projects. What does replication/the notion of replicability mean to you?

P18: This one is a tough question! I think. On one hand, it represents a formalisation of something so it can be delivered again. Like a recipe that you must follow or risk ruining the cake. The cynic in me sees this as destroying the

nature of an interaction as you are always going to be tied to a piece of paper to deliver things. Having things written down also devalues the people who deliver the project as that word of replication suggests that the people do not matter, you can read the project off of a piece of paper. I do not agree with this, projects should adapt and grow, not be tied to a policy document or a hard-line curriculum. However, we have repeated **[project]** for years now, with lots of success. I would not call it replicating as such, as we've adapted and changed the project as new ideas come in or old ideas stop working. The project has the same soul, but is delivered in different ways. We still repeat core concepts, such as using the senses, but one year we might use flutes as our instruments and the next we use drums. That wouldn't be replication by the books, so is it replication at all?

Interviewer: I guess in the sense that the general methodology and approach is being used again?

P18: Yes, exactly. I suspect though that donors would still argue that everything would need to be written down step by step, which leaves no room for improvisation and adaptation. If we wrote that a musical activity needed recorders – would a donor ask for a formal change request to use something else? Probably. I suppose we could well write a little how to guide or an activity pack, but that would only be a guideline for other projects and not a gospel to be repeated. I wouldn't even want to say that our way is the best to follow – it's just an idea that works.

Interviewer: So would you say replication is important then?

P18: It really depends. Within a project that is delivered again and again over a number of years, it is important as it gives us structure. It allows us to use good people with good experience to carry on doing what we are doing. What I do not support is a project being picked up by someone else and claiming it's the same project. It isn't possible to do that. A project is a whole package. It includes the people who deliver it, the participants, the activities, the environment. You can't just change things about and say oh look I've repeated a project. I'm sure some donors would love a generic project that could be picked up and moved anywhere. It would be a cheap way of doing things. Thinking about it, attempting to replicate a project like this kind of defeats the purpose, doesn't it? We have set this up with specific locations and people in mind and it's fitted to those needs. To repeat it elsewhere would make it a different project I think. But maybe I am being a bit narrow on my understanding maybe. Perhaps donors should be more specific if that's what they are after?

Interviewer: Yes, is that a problem you find with donors? Them not being specific enough in what they want?

P18: I think part of the issue is that they know exactly what they want but don't always communicate this in the best way. Often what they want can be heavily influenced with bureaucracy and rules set by chaps in London. It's all a bit detached. Sometimes the opposite is true though. You see almost too detailed descriptions of what they're after, which makes things impossible as it can be unachievable. And this is just as bad as them not explaining what they want at all. This is why I find fundraising is more effective – we can control things more and explain to people exactly what we do in order to get the funds to do it. If you start relying purely on donors, I think you start to become tied down to their specific way of doing things, which doesn't always work for people.

Interviewer: I know you have previously mentioned a few times not having had much to do with large scale donors or funding bodies, but have you ever been formally asked to replicate your project for the purpose of securing funding?

P18: Not with a large UK body, like DFID or similar, no. I've seen it mentioned as requirements from paperwork before, but, as I say, we tend not to go fully down that route if we can help it. But, funnily enough, we have been asked to replicate the project in **[African country 1]** by their education council. They would like to us to deliver our project in **[city]** as an official saw us elsewhere. We've been asked to deliver the project exactly as he saw it!

Interviewer: And how do you feel about that? Are you happy to do it?

P18: Of course, as we likely will be using the same team of people and the same approach. Of course, we may well do things a little differently, but the previous knowledge and experience will be applied when we go back. It's no problem for us as this is more like an invite to do our thing, with some finances to help make it happen.

Interviewer: What would your response be if you were to be approached to offer the project in say, the Middle East or Eastern Europe? Do you think it would be possible or realistic?

P18: That would require some thought. I would like to say yes, let's do that, but we are very aware of our limits and what we can and can't do at the moment. I would like to use the same team to go out to deliver **[project]**, but that actually may not be safe for us without radically changing what we do. I would be worried for people's safety, particularly if we were asked to go to a region with pretty hard-line religious views. Our project works as it brings people together to share an experience. That may well be tricky in the face of hostility. I think. I think that those regions would require a different type of project. I certainly would not feel safe attempting **[project]** in Iraq or Syria and would probably hesitate to take it America too at the moment. We have a good base of operations here and in **[African country 1]** and we know what we are doing and how to do it. I worry that doing too much would I would be happy to share

our knowledge and learnings with others though, if they wanted to do something elsewhere.

Interviewer: Could I just pick up on that point of sharing learning. Do you think that this is perhaps a form of replication?

P18: I think actually these are two different things, but things that go in hand in hand. Sharing knowledge and learning is essential for improvement. Doing better next time. I think the way I would want to replicate, in inverted commas, is by doing a little guide book or releasing a diary of what we've done so we can inspire others. Sharing the learning can be part of that, but the how things are done is a bit different to what we learnt after. I would say that any follow on projects should look at both elements to see how is best to carry on. It would be silly to use and handbook and make the same mistakes. But then it would also be silly to only look at the mistakes and not know how they were made. So maybe I need to correct myself a bit. Learning lessons is a part of an ongoing review process. I still hesitate to use the work replication, but you can take inspiration and learning to modify and deliver a different activity. But then that would not be the original activity. I still think replication is the wrong word.

Interviewer. Thank you. I think we have actually just about covered the questions I was hoping to ask you. Some of them you answered without being asked anyway, so it will interesting to go back through and unpick the information. Is there anything you'd like to ask me before we round up and finish?

P18: Nothing that springs to mind. It will be interesting to hear about what your findings are as I do think that that the idea of replicating projects is difficult. Part of me struggles to see what the worth of just repeating projects are, but I do take the point that sharing information could be part of this. I will also have a thing about conferences again as I think we spoke about them earlier too. Otherwise, please give me a shout if you need to ask any further questions.

Interviewer: Thank you. I think that this should be everything, but I will let you know. And thank you very much again for your time. **[conclusions and ethics roundup]**

Appendix 6r

Participant 19

P19: Hello?

Interviewer: Hi **[P19]**.

P19: Hi. How are you? Are you all right?

Interviewer: Yes, not too bad, thank you. How are you?

P19: I'm fine, thank you.

Interviewer: Brilliant. Just to start off, we thank you so much for agreeing to do this. It's a huge help.

P19: No problem.

Interviewer: Just a bit of a background. **[Introduction and Ethics]**

P19: No problem, you have my signed forms already.

Interviewer: Yes I've got that, thank you. If you haven't got any initial queries, shall we begin?

P19: Go for it.

Interviewer: Just to start then, can you just describe a little bit about yourself and what you do?

P19: My name's [**P19]**. I am the Head of Education Delivery at the **[large trust]** in the UK. I'm in charge of some of our major projects at the organisations are bigger, statutory funded projects, **[project name]** which is the one you came across. That project is actually delivered as a kind of consortium, but I can discuss that later maybe. With my day job I manage half of our regional team. As an organization, we've got regional hubs across the country and I manage to somehow do the education stuff for our organization. I have a counterpart who's based in **[American City]** for the American branches.

Interviewer: Brilliant. So, on the theme of education, are you familiar with Peace Education? If so, how would you define peace education? What does it mean to you?

P19: I am familiar with the phrase peace education but I find… it's a bit non-specific… I'm not sure I'd actually use peace education to describe what we do. Actually, I'll describe what we do. Our intervention uses **[a historical tragedy's]** story to empower young people with the confidence, skills and knowledge to challenge prejudice and discrimination. That's what we do, in a nutshell. We work primarily in schools, primarily in secondary schools and this project that I

worked with closely was based in secondary schools across the UK. It's a mixture of, we start every time with the core story. We talk about intolerance, using the case of **[the political far right]** and from there, we used that little springboard to talk about issues of prejudice and discrimination that might be affecting them in their school or their local community or across the UK.

I think, it's the same basic program but there is nuance, which I'm sure will come across as we discuss it. We have an exhibition that's called **[Exhibition Name A]**, which is a pop-up exhibition. We take that in school and we train some year nines, typically year eight, year nines, to be guides on the exhibition. Then, they take around other groups of students who aren't from the school, around the exhibition, so that it's based on educational. We follow that up with workshops that the school chooses that they feel is most relevant to them. It might be about identity and diversity, human rights, a range of things. The responsibility and resistance, things that are related to the story but over a more current, touching on contemporary issues.

Interviewer: That's actually really interesting as well, because a few of the people I have interviewed, have said similar to you that they weren't sure whether or not what they did would be classified as peace education.

P19: That's good to know. When you mentioned peace education I did immediately think about warn torn countries and genocides. I was worried that I might be quizzed on something I can't really comment on. As I think I said, I know the term but it can just mean so many different things. I guess if you strip it right down to issues of tackling issues, conflict, otherness etc it becomes a very relevant and interesting topic. Very interesting. You can start to see where we fit in.

Interviewer: Yes. Even within the academic literature, there's a huge debate about what it's-- It is one of those terms which is can be widely used. It can be so many different things to so many different people. But, if we look at it from a transformation lens and peace education having a goal of promoting peace, that's why I would consider what you do is peace education, despite it not being necessarily about tackling issues in a post-war conflict.

P19: We're very fortunate to live in a more stable westernised society, but it is really important to remember that conflict is part of our lives. It's how we deal with it that makes the difference and we are all about making sure the past is not repeated. Demonising others who aren't the same as you is not good and I think that's one of our fundamental objectives. We frame it around **[the story]** to help with the understanding and historical context, but it really is about changing perceptions and tackling feelings of otherness.

Interviewer: You've mentioned schools already, but is what you do exclusively in schools or do you ever work in other environments at all?

P19: We do. We do. We have a prisons project. It runs along very similar lines. We have the same exhibition, pretty much, that goes into prisons and we take prisoners to be guides and they guide the other prisoners around. The prison, so much emphasis on workshops with that one, it tends to stop at that point, although, we do try and get survivors and refugees coming into the prison to speak about their experience which-- We find it powerful with the prisoner group, it has a real resonation. We also have a community exhibition. It's not terribly new but we're running it in **[a UK city]** in November, if you wanted to come along to our launch event, you're more than welcome.

Interviewer: That's not too far away, yes I may be able to do that.

P19: We have a large community exhibition called, **[Exhibition name B]**, which again, starts our core story and the history of what happened during that era. We have contemporary panels that look at the whole premise, the whole timeline. We try to remind people that there have been a number of modern incidences of genocide and incidences of civil rights violations and human rights violations. The contemporary panels look at what has happened in the world since. It starts with the UK but also, looks internationally. We put that in community centres. It could be a library, church, whatever. We invite local school groups to come and visit it and run workshops with them, as well.

We include the young people that have acted as guides in schools to come and be guides at the exhibition and also, from other volunteers, as well. That's our community side of things. We're trying to grow that a little bit more with our new projects, which is through the **[funding stream name]**, which looks at history and it's working with older young people, 16 to 25 year olds and help and supporting them to develop a real community side to the exhibition. Really, an area that reflects there are no communities. That's just starting a moment, which is quite an exciting, new thing for us.

Interviewer: Sorry, the sound cut out, please carry on.

P19: I'm trying to think. Other things we do. We do work directly with primary schools and workshops for them and we're working with people referral units, secure units, such as schools. It's again, a very similar program but a different pace and taking in the sensitivities of working with that age group of young people.

Interviewer: When you say, "workshops", what type of activities do you generally do?

P19: It really varies. We have two types of workshop that we run. The programme that we ran through, the one that you found me through **[Project A]**, it's very similar to do a traditional lesson, really, a school lesson. Group work, pair work, investigative work but in a classroom setting. This year we've

launched a new program called, **[Project B]**, which looks at looking at hate speech online and getting young people to think critically about what they see online because over the last few years, we have soon seen the rise of fake news and alternative facts and all those factual things, which make my blood run a little bit cold, I have to say. Getting young people to question what they see online, not to have everything that is presented to them, taking it at face value and looking at mainstream media in the same way. We made the links there between that and the propaganda with the far right, what people were told and fed in certain regimes and time periods, and what conclusions people made through being taught this information. Also, the other side of that, being responsible citizens online, that notice. There's a disconnect between what people say online, they would never do or say to somebody face to face. Again, this ties in nicely with otherness as people do seem to revert to stereotypes to attack people online. Trolling, is the name.

Interviewer: Absolutely

P19: Just getting that awareness and tackling the empathy gap there. It was a double-edged thing of questioning what you see online but also, being aware that we liken it to, we just stand on the table in a crowded room and shout what you got because that's essentially what social media is. You're also shouting to a big audience, even though you're by yourself and through that, we get young people to create that. The flip side of that, again, is the, there is a lot of positive on social media. We don't want it to be about, this is a negative thing, this is a part of young people's lives.

We get them to create their own social media campaigns that tackle oppression and discrimination that is relevant to them, whether it's homophobia or gender expectations or islamophobia. They can create an online campaign and rate that. That's a day-long program and we have a slightly different-- Because it's a day-long program, we take a lot of activities, active learning techniques into that. There are a lot more role play, interaction, there's a lot more movement in that day. It's a bit less like a traditional lesson.

Interviewer: Interesting to know because again, the reason I asked this, is that, again, from the literature, there's quite a split in terms of what people hear as the most useful type of activity for peace education and similar interventions.

P19: We use them even with that day-long courses and workshops, we have a mix of things. There is the traditional, "Here's a worksheet," or, "Here is some investigative task and you work in a group and you work in pairs," but then, it's mixing it up, really. I think there's a place for both, definitely.

Interviewer: Absolutely.

P19: I think, from our point of view, what we found, particularly during through the, **[Project A]** project, is that, to have a growth impact. The people that we're work [sic] with were through that program working an hour-long slot with one group, then an hour-long slot for the next group. It was the feedback that I was getting, that was the evaluations that we were doing, it was very surface. This particular project, even though it's only a day, we've got a real long time with that group. Again, it's like with talking about the dangers of prejudice and discrimination and then, taking them through to the whole day and giving them time to reflect, as well. I think, for me, that you're reaching less kids but I think it has a deeper impact. It's more active learning. It's not good enough to just know about the events, you need to make I relevant so think "oh, I can make changes and make the world a better place".

Interviewer: Thank you. The next thing I would like to ask about, you touched very briefly at the start is, dealing with donors. When you are applying to donors for funding, is there anything that you'd expect them to be looking for when applying? Anything specific you do or always expect them to ask you to do is part of a project?

P19: In terms of things that we're able to demonstrate or for--?

Interviewer: I know that's quite a broad question. I suppose, what I'm trying to get out from this is are there things you'd always expect to have to do or show in order to be considered for funding?

P19: I've had quite a varied experience and different donors will ask for different things. Obviously, **[Project A]**, that was a very particular one where we were specifically asked to replicate a successful project. It was very unusual, I think. I think, a lot of times, we get asked-- A lot of funders like something new that they can put their name to. Most funders, especially if you haven't worked with them previously, they want a short funding period. You'll get funding for a year to try out a new project and go from there.

Interviewer: Is there any reason for that?

P19: I think that ownerships and copyright are a lot to do with, some of them like to put their name to something new and it's particularly private donors, I think and smaller trusts. They like to put things to something new. I think the bigger, statutory funders are starting to recognize and want something that's a bit more proven. They like to see that some thing's worked somewhere else, so they are about impact, sharing knowledge, replication, if you like. It is a real mix. I think, the **[Project A]**, is really unusual on the fact that it was very much, specifically about replication and creating toolkits on how to deliver the programme anywhere.

That was pretty challenging and had to be an intervention that had promise and it was something that we could scale up across the country and maybe even further. It was very much about, not only delivering our work and having an impact on young people but testing the model and getting a good evidence base. What we had, as well, we didn't really have-- It was funded by the **[programme A]**, we didn't have any relationship with them directly. It was an unusual setup. We delivered the project with a consortium of other third sector organizations. **[Lists five charity names]** and there's more… I've forgotten them. This is terrible, we worked with them for long enough, please do forgive my brain. They managed the programme and they also gave support on how to develop a logic model, develop the way we measure impact, the principals of replication. I never worked on something where it's collegiate in that way. It's usually a traditional funder-fundee relationship where it's, you send in your quarterly reports and you have to justify your existence. Everything was more shared here, but again, we did not have a direct interaction with **[Major UK Donor].**

That project was five years, which is a really long funding period these days and it gave us that opportunity to really explore what works, what doesn't work. We're a really small organization. It gave us a lot of opportunity to build on our organization, our organizational strengths and weaknesses and work on those, which you don't really get anywhere else. I realize that I'm just rambling away.

Interviewer: This is really useful.

P19: Sorry if I am rambling on a little bit much.

Interviewer: No, It's just really useful. The more information, the better, really. It's just a general data gathering. What I didn't really want to do, was just have a string of yes, no type questions**.** Feel free to ramble.

P19: That's fine. One thing I will add is that donors will always want to see how you plan to spend their money and also impact. Impact's another funny one as it can mean anything. For me, it's trying our best to demonstrate that we've made a positive change in all of our participants so that they see things in a new light. We want to encourage everyone to embrace difference and not stereotype to make society a happier place. Sometimes, and I am not saying that this is always the case, but I suppose it's fair to say it happens more often than not, donors are more likely to ask you for numbers. How many people are we working with. That's not really impact as such, but it often seems to be the case. It can be disheartening to see, but I like to see the numbers as reach. Impact is about making a change. It is difficult to show though.

Interviewer: Earlier you've mentioned the concepts of scaling up and replication. Would you say they are interrelated? What does those terms mean to you?

P19: I think, it's taking something or the absence of something that works and reaching new audiences in new areas. For us, with this particular project, it meant taking something that was very successful in **[One UK Region]** and taking it to **[another region]** and to **[another region],** and other areas. I think, throughout, we try to find a balance of staying true to the original programme.

This is the programme this is what you need to do to ensure that you get the best impact and this is what works. This is what to fitting in with a local context, to not only, what we deliver, how we deliver it. There was definitely some issues there. It was finding a balance between keeping the integrity of the programme, to actually being able to deliver it without it killing everybody involved in the process.

It's also about not putting too many restraints on the way it was delivered in new areas. I think, for us, our first year was a lot of work. We had an absolute nightmare with the replication. We'd pilot it in one new area and we were able to learn a lot from that, what was working and what wasn't. The first year was a real piece of work about change management, getting people to come on board with what we were doing and why we were doing it and how to evaluate our work.

I think, we learn a lot form requisition and I think, as an organization, we're trying and testing lots of new, different projects and approaches, and we're trying them in one or two areas with the view that we can replicate it. One of the fundamental issues was creating a strong core programme that wouldn't' get too watered down with the scaling and replicating. It's really tough and you have to take so much into account. We know that we've done strong individual programmes before, we know how to do it, we've learnt a lesson. When you are looking at doing the same thing across hundreds of locations, things get a bit mad. I think, for us, as an organization, we approach new projects in that vein of testing in one area and then, being able to replicate in other areas, which I think can be valuable for us.

Interviewer: Would you consider the ability to replicate a project as important?

P19: Yes, I think it is. We are a really small organization in the grand scheme of things. We will struggle to be able to run vastly different programs in different areas. What we want to be able to do is have different programs that can be offered to different schools and different areas and different contexts. I think, being able to take the heart of each program and for each of our teams, to be able to deliver each one of our programs in the right way, in the way that's true to the program, reflecting the local context is really important to us.

Interviewer: How would you say you would achieve that, then? Do you take a generalized approach or a handbook or anything that you, then, do different activities? How do you contextualize it for the different areas?

P19: For this particular project, we did create a handbook. I think, we had a lot of discussions about what the wiggle room would be, to make sure the message was there in the programme, despite a change in context. What was staying true to the program and what could be different. I think, the workshop side of things was one area that we did have a bit of wiggle room. We had a suite of workshops that people could depend to and they could adjust and adapt as their own teaching style and also, depending on what the school wanted to focus on, whether they had a problem with identity and, or homophobia, for example, that we'd deliver a workshop on homophobia.

There was the tools that were there for the team to cherry pick what they needed to contextualize it for the area. This was done in discussion with them, as well, what was imposed on them. I think, it was really important for us. I'm based in **[UK City]**. When this was a UK-wide program, I don't know in intimate detail what the context is in Blackpool or Glasgow or Belfast etc. It's really important to have local teams on board, local regional managers on board to talk about what the issues schools are facing and what young kids are facing in the areas that they were planning to work. It was really important to us.

Interviewer: Would you, then, always factor in replicability to new programmes?

P19: Yes, at the moment, it's definitely a thing for us. I think for us it's been a really good way to test new things, without it being too risky. We can get a little bit of funding to run a project in one or two regions, get some good evidence behind us to see if it works, how it works in each area. We start to assess what problems people might face in each area and it gives us enough to go to new areas to get more funding, more localized funding and say, "This works in Birmingham. There's no reason why it can't work in Sheffield if it's the evidence that we got from that." I think, it diminishes the risk, doing it in that way. You're not going in with something completely brand new. You've got something that's got a bit of history behind it. I think that will also help us with newer donors, it gives them reassurance that we think about these things.

Interviewer: Just to flip that idea, then, would you ever envision a project that couldn't be replicated at all?

P19: Yes, I think so. I think, if there's something very localized, if there was a particular issue that we're facing, a particular community but I can see that we would be able to create something that would be specific to say, Tower Hamlet and the communities in Tower Hamlet, that might not work in, I don't know, Northern Ireland. It’s that question, the conundrum I mentioned earlier. How far do you keep to a core theme without changing it so fundamentally for the context, that it ceases to be recognizable? Surely then it becomes a completely different project?

Interviewer: I get it. It's this about the context.

P19: It really is. Our programs can be pretty universal with a bit of flex and a bit of we can tailor things to a certain extent. I think, that's our general approach to all our work but it doesn't mean that an opportunity came up to work in a local area and we had to tackle a specific project there, a specific issue in that area. It doesn't mean that we wouldn't be able to do that or we wouldn't welcome being able to do that. I think, there's a strength to being able to demonstrate as an organization that you can do that, as well. That you can listen to a local community or a local funder and say, "If you're looking at something like that, we did a very good project for this group down road and we can do the same for you. It's just finding the right context and the appropriate response at that time.

Interviewer: Is what you do all based in the UK, generally? Would you ever envision taking it further afield overseas, at all?

P19: Yes, we're UK based. We have links to **[Europe]** and **[North America].** They have the sister organizations around the world and they have taken our models or some of our ideas and created their own version. There is no links between programs that are created in each country though. I think, there is some scope there but I think, it would be quite generalized, would be very specific because our work is very much tailored to UK context. Context again. UK's school system is challenging in itself. England differs to Scotland, but there are links to the curriculum in both countries. There has been elements of our work that have been taken and replicated in [**European Countries],** say. They run in a very different way from the way we run it. So again, you have to question if it can be called the same project? It goes back to what you consider to be replication. Best practice was shared to let it happen, but it wasn't a like-for-like replication.

Interviewer: That's interesting. Just one last area I'd like to explore, then. It's a little bit of a different to the other questions. Do you ever have anything to do with universities and academia at all?

P19: No.

Interviewer: Okay**.** Is that a conscious decision to keep separately and have your own evidence-based research as opposed to the more academic side of things?

P19: It's not really occurred to me, to be quite honest with you. I think, it would be interesting. Certainly, absolutely. It would be very interesting to find out more about it. I think it's with everything, its finding those time and resources. I don't know if you've come for the charity sector of your own work. The charity sector is a bit hand to mouth sometimes. You don't get the luxuries to do anything but your project work.

Interviewer: Not enough resources.

P19: Yes, so we don't really have the ability to do further reading or research a lot of the time, unfortunately. I can absolutely see the point of us charity workers getting involved and seeing what theories and new ideas are there, but then academics could just as easily come to us to share too, there's probably a bit of a void there. Apart from the odd student like yourself, I don't think a researcher or a professor has every approached us for joint research or anything.

Interviewer: It's interesting to see your practitioners' perspectives on this. Would it be fair to say that you think there might be a disconnect between the two worlds?

P19: Absolutely. I think, it would be interesting to see what the disconnect is and why we don't do more together. I think, we're quite good at doing our own internal research about what works for the young people that we work with. I think, a lot of the times, it's what they are used to, as well. If we're going in there and we're doing something absolutely, radically different, a lot of the time it would take half the day or half the session to explain what we're doing. Working in a certain way can be quite shorthand for, they don't mean to… If you've got something too radically different, it can be disruptive, I think.

The other thing to consider is the fact that we don't have anything like academic budgets or funding that would allow us to get involved. If you look at what's happening in Higher Education, everything seems so expensive now. If I wanted to send a member of staff to study for example, that would cripple our budget.

Interviewer: Thank you very much. That's certainly covered everything I was interested in today.

P19: That's all right.

Interviewer: Before we conclude, is there anything else perhaps you'd like to ask me, at all?

P19: No. It will be just really lovely to see your final thesis though.

Interviewer: My aim is to try and get it for 2018.

P19: Gosh, how long have you been doing this?

Interviewer: As I work full time, my study is part time, so it will be six years in total.

P19: Gosh. Good luck with that.

Interviewer: Thank you.

P19: Great.

Interviewer: So just before we finish, I just need to remind you about the ethics and timescales. Thank you. **[Final Ethics roundup and conclusion]**

P19: All right, thanks very much, then.

Interviewer: No problem, thank you for your time.

P19: Bye-bye.

Interviewer: Bye